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THE

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American Board of Commissioners for Foreign Missions.

Ceylon.

GENERAL LETTER ON THE HISTORY AND STATE OF THE MISSION.

THE communication from which the following extracts are made was drawn up by the mission, in reply to a list of questions forwarded by the Secretaries of the Board. No date is attached to the document, but it was probably written about a year since.

Location and Extent of Jaffna—Population and Religion.

Jaffna is a district of Ceylon, constituting the northern angle of the island. It might in some respects geographically be considered as independent of any other place. From the main land of Ceylon, it is severed by an arm of the sea, varying in breadth, from one to ten or twenty miles. The people of Jaffna differ from the great majority of those of the rest of Ceylon in origin, language, religion, and slightly even in their physiological character. Formerly a dynasty of independent kings reigned in this district. Now all traces of political distinctness are obliterated, and Jaffna has been made by royal charters and acts of parliament an integral part of Ceylon. It consists of one large and several smaller islands. Including every thing, the area of the district of Jaffna is 1,220 square miles, and the population by a recent census is 166,181 souls. More than 15,000 of these live in the island of Jaffna, and its small dependencies, which altogether do not comprise 450 square miles. This almost unexampled density of population, 350 to the square mile, is to be regarded as one of the most striking missionary characteristics of Jaffna.

You perceive that it is in a very peculiar manner situated so as to admit of preaching from house to house, and that large congregations could, if so inclined, easily convene.

This dense population is agricultural. Still they do not raise sufficient for their support. Each year large quantities of rice are imported from Hindoostan. Tobacco and palmyra rafers are the chief exports. The people are in general neither very poor nor rich. Few are so degraded as many in continental India. On the other hand there are few of the energetic and liberalized class who are to be found in the cities of Hindoostan.

The proselyting genius of the Portuguese and Dutch governments produced many nominal conversions to Romish or Protestant Christianity. When the British came into power, they proclaimed toleration, and most of the people relapsed into heathenism. Several thousands remained in connection with the church of Rome. But the ancient lustre of heathenism has not been restored. In all of Jaffna there is not a single temple equal to many, even in the small provincial towns on the continent. The revenues of idolatry here are small. Multitudes adhere to their faith through blind attachment to their ancestors. Others are very bigoted in their creed, the more so because of attempts in times past to convert them by force. On the whole the religious state of the people offers great encouragement for evangelical labor. It should not be omitted, that the past and present missionary labors in this island have in many instances prepared the way for success in future much greater, as we trust, than all that has yet appeared. Compared with their former state, many of the Jaffna people

are willing to listen to religious truth; they are more candid and understand better what is told them.

The climate is more salubrious than that of India in general. Strong breezes from the sea temper the heat which otherwise would be excessive. Many of the people are intelligent, but very few are inquisitive. A desire to make new discoveries is seldom found in a Hindoo. "What shall I eat? what shall I drink? wherewithal shall I be clothed?" is the extent of national inquisitiveness. Still there is a great demand for schools in Jaffna, especially English schools. The hope of ultimately receiving employment from the missionaries or from government is the great incentive to a thirst for education.

Having previously stated that nine missionaries and two male assistant missionaries, under the direction of the Board, two missionaries of the English Church Missionary Society, and two of the English Wesleyan Society were employed in the district; and having given the population of their several parishes, the writers proceed—

From the above it appears that 115,000 people in Jaffna are supplied in some manner with preaching. The remaining fifty thousand all lie so amongst these, that if two or three new stations were occupied, and those we now have were well manned, all might be in some degree reached.

Tamul Population on the Continent.

There are no cities in Jaffna. The town of Jaffnapatam is small, unless the surrounding villages are counted along with it. In Jaffnapatam there are but a few hundred houses, inhabited chiefly by the descendants of the Dutch and Portuguese. Our information respecting Jaffna is accurate and minute. We regret that we cannot thus speak of the great regions on the continent inhabited by the Tamul people. In half civilized countries of large extent there is of necessity much uncertainty in all estimates of population.

Madras, in north latitude 13, 5, east longitude 80, 29, indicates the northern limit to which the Tamul population of Hindooostan extends, and is the most conspicuous place inhabited by this race. Its population has recently been computed at 416,000 souls. A large portion of these may be regarded as unsupplied with adequate means for their salvation.

There are nine English missionaries in the city, but what are these among so many. If they exerted all the energy of which human nature is capable there would remain many tens of thousands unreached and unevangelized. Besides most of the English missionaries in Madras are more or less occupied with labors in the English language. Madras is the metropolis of southern Hindooostan. It contains many natives of great business activity and comparative enlargement of mind. These men are more free from prejudices than their countrymen in small towns and secluded villages. If thoroughly converted they will bring much of strength and of active habits to their new faith. The traits of character which make them difficult of access at first will make them of more value if eventually gained. Patiently to search out, follow up, and act upon this class of men will require a great increase of missionaries in Madras. What has just been said of the intelligent men of Madras is equally true, though in a more limited degree, of those in the inferior, yet large cities of India. This should be borne in mind in connection with the ensuing remarks.

The region inhabited by those who speak Tamul on the continent is bounded on the north by a line which we may suppose to be drawn from Madras toward the west. It extends from this limit to Cape Comorin at the extreme south of Hindooostan, from the sea shore on the east to the western branches of the Southern Ghaut mountains on the west. This space comprises an area of from 75,000 to 100,000 square miles. The population has been variously estimated at from 3,000,000 to 10,000,000. Perhaps 6,000,000 or 8,000,000 approximates most nearly to the truth.

The general aspect of the country is flat and uninteresting. Comparatively few of the Tamul people dwell among the mountains which bound them to the west. They reside chiefly in the wide plains which extend to the sea, and which are known as the Carnatic. Whilst traversing this country you never see farms with the owner's cottage in the midst. The roads lead over barren plains, parched by the sun, producing spontaneously little else than short withered grass and thorn-trees. At intervals of from half a mile to five miles are mud built villages, some of which are shaded by a few fine trees. The villages generally lie off the road, and the land around them is cultivated. At intervals of ten, twenty, or fifty miles the roads

pass through large towns of from 1,000 to 5,000 people. Vestiges of former magnificence may often be seen in these large places. Temples of stone, large and well ornamented, impart to many of them an air of barbarian respectability. Most of these large towns contain very good native dwellings. Still more unfrequent than the large towns are the cities. These are composed of mean native houses with many of a very superior description intermingled. Here also reside the English gentlemen in the civil or military services of the government. In the cities are the residences of the Hindoo Britons, or descendants of the Europeans and natives. These often live with much appearance of comfort.

Around the cities are towns and villages. The neighboring country is better cultivated than in general is the case, and all things bear a superior aspect. Of these cities there are more than twenty, inhabited in whole or in great part by Tamul people. There are probably five hundred towns of from 1,000 to 5,000 people, and in some few cases 10,000. There are probably 10,000 Tamul villages of from fifty to 1,000 people each.

Number and Location of Missionaries—Language and Readers.

We will now state how far this field is supplied with missionaries. At Madras, there are, as we have said, nine missionaries. Combaconum N. lat. 11° , E. long. $79^{\circ} 25'$, has a population of 42,000, with many villages around. It lies twenty miles N. N. E. of Tanjore, and has one missionary of the London Missionary Society. Salemis, in N. lat. $10^{\circ} 55'$, E. long. $78^{\circ} 4'$, has 60,000 people and 40,000 more in the adjacent villages. The whole district of which it is the capital contains 1,125,000 people. In this city is one missionary of the London Society. Coimbatoor, N. lat. $10^{\circ} 55'$, E. long. $77^{\circ} 6'$, has 15,000 or 20,000 people, with many villages around. The district contains 800,000 people. Here is one missionary of the London Society. Chittoor lies eighty miles west of Madras, and contains a population of 10,000, with 60,000 within a circuit of thirty miles. At Chittoor there is one missionary of the London Society. In Belgaum, in N. lat. $15^{\circ} 40'$, E. long. $74^{\circ} 30'$, are 25,000 people, with some villages near, there are two missionaries of the London Society. Bangalore, in N. lat. 13° , E. long. $77^{\circ} 62'$, lies at the distance of 215 miles from Madras; it is

under the dominion of the rajah of Mysore though one of the chief military stations of the British government. The rajah has much impeded the missionary operations. There are in this city 60,000 people. Half speak Tamul, and half Canarese. There is one missionary of the London Missionary Society. Nagapatam lies forty miles east of Tanjore on the sea coast, with 30,000 people. The English Wesleyans have here two missionaries. Nagaporam, with 10,000 people, is twenty-one miles northeast from Combaconum, ten miles west of Tanjore. Here the English church mission have an establishment, though at present no missionary. At Sadras, a small town of 4,000 or 5,000 people, but quite commercial, on the sea coast, forty-seven miles south of Madras, no missionary. The same is the case with Pallicat, a large seaport town twenty-five miles north of Madras, formerly a Dutch settlement, now ceded to the English. On the sea coast 145 miles south by west from Madras is the Danish colony of Tranquebar. In 1812 there were 19,679 people here, since which the population is said to have much increased. The Danish government have one missionary here. Trichinopoly is a sort of second capital to Southern India, after Madras, from which city it lies 268 miles to the southwest. The population is large, and there is but one missionary there of the Gospel Propagation Society. Tanjore is in the hands of a native prince. It is a large city forty miles east of Trichinopoly. The adjacent country is in the hands of the British, and is very populous. There are two missionaries of the Gospel Propagation Society here. Next towards the south is the district and city of Madura, concerning which our brethren residing there will speak. South of Madura is the district of Tinnevelly, with 700,000 people. At and near Palamcotta, sixty-five miles east northeast from Cape Comorin are eight missionaries. Further south in this district, at Nagercoil, are two missionaries of the London Society.

Comparing this statement of the supply of the field with the preceding sketch of its extent you will be able to form some idea of its destitution.

There are more intelligent and inquisitive individuals in the continental cities than can be found in Jaffna, but the national character of the mass of the people, especially in the villages, is probably inferior in these respects to that of the people here. English schools, if well sustained by the missionaries, would be

well received every where; and common free schools might, with a little prudence at first, be established also. For the latter there is even a demand in many places where brahminical influence is comparatively weak.

The language is a written one, but when reduced to writing we are unable to say. They write on the leaf of the palmyra with a style, and a book is formed by perforating the leaves which are all cut to the same width and strung upon a large twine. These books are very numerous, embracing some of the *vedas* and most of the *puranas* common to the Hindoo religion. We have a catalogue of 424 old books of various sizes, sacred books, such as *vedas*, *puranas*, etc.; moral, grammatical, astronomical, medical, and miscellaneous; on castes, warjisters, plays, poetical, etc.; dictionaries of the language are common but not very good.

The printed character has been in use on the continent, and to some extent in Jaffna, ever since missionaries came to Tranquebar; but even now the proportion of adult males who can read it is small. Of 150 men fifteen may be able to read the printed character so as to understand the subject treated of, but not more than two of these can read readily so as to entertain an audience. Good reading in the Tamul printed character is a very rare qualification. Of women we have seen but two or three who could read at all. In these remarks we do not refer to those in the district who have been taught in mission schools, by which the proportion of good readers is more than doubled, and of common readers greatly increased. The desire for hearing is very limited; and what we understand by a fondness for reading is very rare, if indeed it exists among the Tamul people. With the exception of brahmins and Roman Catholics, there has been little unwillingness to receive and read christian books. On the contrary there has been a desire to receive them, and that desire is gradually increasing.

The priesthood, both Roman Catholic and heathen, are undoubtedly opposed to our object, and do what they can to counteract our efforts. This may be said also of a few of the people. But the great mass of the people are friendly, at least, so far as to commit their children to our care to receive christian education, to receive our bibles and tracts, and occasionally to hear our gospel preached, and generally without opposition, often with considerable interest and approbation. The great mass of the

people are convinced that our object is benevolent; that we sincerely strive to do them good both in temporal and spiritual things; and on these accounts rejoice to have us come and settle among them.

Climate—Native Schools—Mission Free Schools—Openings for Bibles and Tracts.

The climate of Ceylon is good, and if people are careful to choose situations free from marsh miasma, and to avoid exposure to the sun in the hot parts of the day, etc., they will probably live as long here as in America. The principal diseases to which they are exposed are fever and bowel complaints. Persons of bilious habits do not suffer very extensively. To those who are disposed to pulmonary complaints this is an excellent climate. Indeed we believe that many who may be predisposed to them in America, and who would eventually sink under them, might escape altogether here. We have seldom met with a very marked case of consumption.

Schools among the higher and middle classes of people were very common when the missionaries arrived; but the extent of education was very limited. A few proverbs on moral subjects committed to memory and an ability to read a little on the ola was a common course. Some studied more and read the higher books, and learned to explain some of the *puranas*. Most of their books, however, are filled with idolatry interwoven with the wars, intrigues, and obscene conduct of their gods. The general tendency of these books is to show that fate and transmigration supersede human responsibility, and that the controlling power of the gods takes away free agency. All their philosophy and religion tend to the same results. Of course a christian school cannot be compared with a heathen school, except in the ability to read, write, etc.; and in these respects those under our care secure the approbation of the people in preference to the Tamul schools.

After giving some account of the schools under the care of the mission, as now in operation, the document furnishes the following summary view of their results from the establishment of the mission.

Allowing that our children on an average stay in our schools five years, we shall have—

In 1836	7,000
1831	5,000
1826	2,500
1821	1,000

15,500 children who

have been taught in our native free schools since the commencement of our mission.

Against educating the male sex, there never have been any prejudices that we are aware of, when conducted by teachers of their own appointment, and when their own books only have been used. A considerable degree of prejudice has existed against our schools from time to time, on account of the introduction of Christianity: and among the brahmins and other higher castes, especially the former, it remains. As a general thing, however, it has disappeared. The people either care nothing about it, or their desire to have their children educated free of expense prevails over their prejudices. We have frequent application for new schools; the prejudices against our boarding establishments, which were at first very strong, have given way to a very great extent. Some, however, especially the brahmins, stand aloof from us. They will not commit their children to our care.

The people, as a general thing, are still opposed to female education. In this department of our labor we have, however, succeeded to a considerable degree. The small presents we give the girls from time to time, induce their parents to send them to school. Our female charity boarding school has flourished, and the people begin to see such advantages from it that they are desirous of committing many more of their daughters to us than we can take. This desire, however, is seen more in the middle than in the higher classes of society. Our schoolmasters are generally men of respectability, and of good caste, but their literary qualifications for the most part are not good. The majority of them are heathen; a large number, however, have become hopefully pious. We have not, except in a few instances, made it a point to train up persons for schoolmasters. Could we have had the means of doing it at the commencement of our mission, we feel that we should have done a work of the first importance. The superintendents of our schools are generally pious; and though their literary attainments are not so great as we could wish, they are as great as our schools require.

The present number of native free schools in the district connected with the missionary establishments, is 171, containing 7,000 children. In addition to these there are connected with all the benevolent establishments in the district 1,228 children learning the English language; making a total of 8,228 children under a course of religious instruction. To these should be added the schools supported by the people in which only heathenism is taught. Of these there is said to be 239 schools belonging to the heathen, and twenty-four to the Roman Catholics. These schools are not usually large. They may all of them contain 4,000 children. As heathenism is taught in the former, and Romanism in the latter, they are important only as they teach the children the Scriptures and tracts which we present them.

Portions of the Scriptures are constantly used as reading books in all the schools connected with the protestant missions. It will be seen at once that the number we shall constantly need for all these schools is very large. And when it is considered that we are in this way fast raising up a reading population in the district, who, as they become men and women, should have either the whole or large portions of the Scriptures in their hands, it will be seen that there are hardly any limits to the increasing demand for the Tamil Scriptures. To this must be added the adult population, both heathen and Catholic and Mohammedan, many of whom will thankfully receive portions of the Scriptures. Lastly, the native members of our churches must be supplied. These should, in general, have the whole Old and New Testament.

On the continent there is a vast extent of country, and a population of 8,000,000 or 10,000,000 speaking the Tamil language, extending from Madras to cape Comorin. As we have already a mission and schools in the district of Madura, which we expect will soon be greatly strengthened and enlarged; as we are expecting also shortly to occupy Madras, we can distribute large portions of Tamil Scriptures, not merely in the vicinity of missionary stations, but at a distance on missionary tours. As soon, therefore, as parts of the Scriptures in sufficient numbers can be prepared for distribution among the people, there is hardly any limit to the demand. Thousands and millions are perishing in sin, with scarcely a ray of spiritual light to lead them in the road to heaven.

The difficulty has hitherto been that Tamul Scriptures, especially in small portions, could not be prepared in sufficient quantities to allow of extensive distribution, even among those who would receive and peruse them. As soon as our contemplated printing presses are established at Madras, we shall be able not only to expend all that the American Bible Society have granted us, but shall have to make still greater demands upon their bounty.

As the use of Tamul tracts and Scriptures are so intimately connected in all our operations, remarks that have been made, and the statistics given in answering the last question respecting the Bible Society apply with equal force to the Tract Society. Our tract operations during the last two or three years have been greatly enlarged, both as to the number printed, and the great variety of the tracts. They are very extensively read in all the schools in the district. They are also distributed extensively among the people by ourselves and native helpers, at their festivals, in the markets, and by the way-side; so that nearly all the people who can read, in this district receive more or less of our tracts. Our tracts are also more extensively known and prized on the continent than formerly. Large supplies are constantly sent to Madura, Trichinopoly, and many other places. The field of profitable distribution on the continent is immense, and there need be scarcely any limit to our tract operations in future, but our means of preparing and printing them. Doct. Scudder, in a late tour on the continent, principally in the Tanjore district, distributed 30,000, and could have distributed many times this number had they been at his command.

Number Received to the Churches—Revivals—Changes Effected.

In Jaffna we have seven churches, viz:—

Tillipally,	containing	41	members.
Batticotta,	"	80	"
Oodooville,	"	56	"
Panditeripo,	"	17	"
Manepy,	"	45	"
Chavagacherry,	"	22	"
Varany,	"	12	"
Total,		273	"

During the several years since the establishment of the mission persons have been received to the mission churches as follows:—

In	1819	2	1828	29
1820	2	1829	8	
1821	8	1830	6	
1822	8	1831	62	
1823	5	1832	26	
1824	8	1833	17	
1825	49	1834	18	
1826	10	1835	67	
1827	12			
		Total,	328	

Twenty-three have died in the faith; twenty-one have been excommunicated; and 236 are or have been connected with the schools.

In the year 1819, three years after the arrival of the missionaries, there was at Batticotta what may be called a revival of religion. Very circumscribed of course, from the fact that only eight or ten of the pupils were then instructed in the necessity of a change of heart, and obedience to God, through our Lord Jesus Christ. Still it bore the strong and striking marks of a revival, and two were added to the church, and one forcibly kept back by his relations.

In the year 1821 there was a revival at Tillipally, which commenced immediately after Mr. Poor's death. In the year 1821 eight were added to the church. At the commencement of 1824 there was a great revival of religion at all the five stations then occupied. Its influence was confined principally to our charity boarding schools, and teachers of village schools. As some of the fruits of this revival forty-one were received to our church at one time, January 20th, 1825; and in July 1825 eight more. In October of the same year (1824) there was an awaking, less powerful, but marked. At this time several gave evidence of a change of heart. In the year 1827, though we saw nothing like a marked revival, there was a very interesting state of anxious inquiry among many of the young men, and some of our neighbors who had been more particularly instructed. This state of feeling commenced in 1826, and continued many months of 1827. Thirty-one were added to the church. In 1830 the mission experienced another revival of religion. Though we saw no manifest tokens of the Spirit's power at the quarterly communion in October, still we had reason to believe God was not far from us, nay, that he was with us for one or two months previous. Encouraged by these signs of the times, two of the missionaries went directly from the quarterly meeting to Batticotta to labor with the lads in the seminary. The results were very encouraging at Batticotta, and the revival spread to all the other stations. A number of schoolmasters belonging

to the native free schools were awakened. In April following thirty-four natives were admitted to the church, and in July twenty-seven more were added; making in all sixty-one. Of these twenty-eight belonged to Batticotta seminary, three to the female central school; and fourteen were schoolmasters; two children of the missionaries, and ten other males and females.

In the latter part of 1834 a very powerful work of grace commenced at a protracted meeting held in the seminary at Batticotta. It extended to all the stations, except Varany, which was then recently commenced. About fifty were admitted the following March (1835); and in the course of the year seventy-seven were added to the church. Of these twenty-five belonged to the seminary, or had recently left; twelve to the central school for girls at Oodooville; nine were masters in the native free schools. Thirty were neighbors, and two youth in our native free schools. In the latter part of 1835 the seminary at Batticotta was again visited with the influences of the Holy Spirit. There was also an unusual excitement at Oodooville, but the work was not very abiding at either station.

Several important changes, both in the condition and character of this people have occurred since the commencement of this mission. In some cases the causes are complex.

1. On the subject of education there is a very decided and marked change. This can be traced to the influence of our school system. Almost every interpreter or other native holding a high office, has been under the instruction of a missionary, either Wesleyan, Episcopalian, or American. This too is a subject of great interest of late.

2. Crime is greatly diminished. Cases of murder, perjury, forgery, and theft, as they come before the supreme court, are not half so numerous as they were fifteen or twenty years ago. This is owing to the increase of education, to the preaching and spread of the gospel; and to the more frequent and prompt administration of justice.

3. Heathenism is greatly modified. Belief in idols and idol-worship is weakened; infidelity or deism is more common, and Christianity gains ground. The causes are schools, preaching, bibles, and tracts.

TRIENNAL REPORT OF THE MISSION SEMINARY AT BATTICOTTA, FOR SEPTEMBER, 1836.

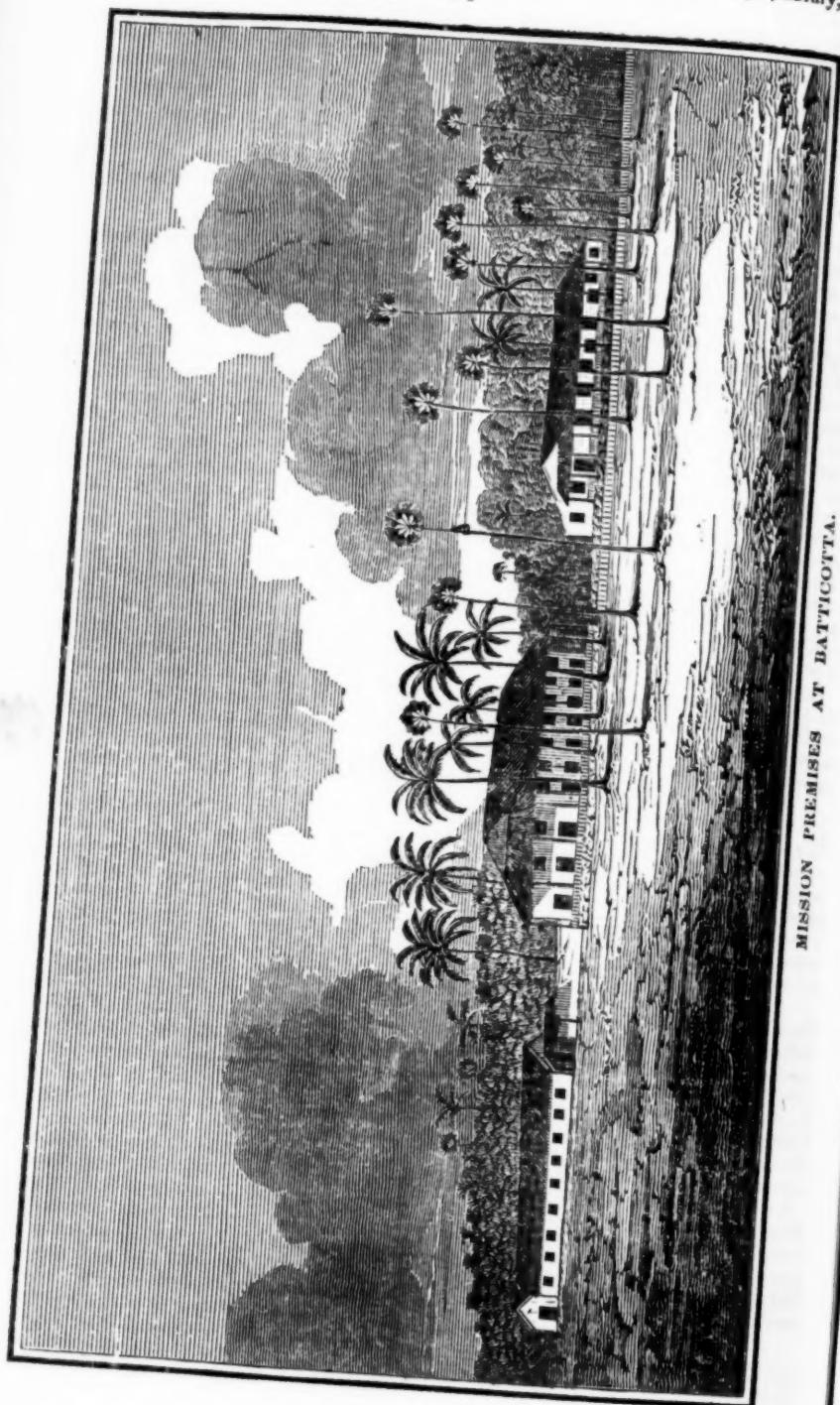
THE earlier part of the report is occupied with statements, relating to the classes admitted and dismissed, course of study, examinations, etc., and then proceeds to notice its—

Moral and Religious State—Numerical Results.

Of the students now in the seminary forty-six have been received to the church, as apparently "born again;" and about twenty are candidates for admission. The great danger of self-deception, in regard to personal piety, and the sinister motives which may induce those in a state of dependence to make an empty profession of Christianity, and the evils which result from filling up the church with those who have "a name to live, but are dead," require much caution in their admission to christian communion. A part only of those who offer themselves are generally received. But though of many, perhaps a majority, it must be said, they are, as yet, unconverted, "having no hope and without God in the world," few probably, have any confidence in Hindooism; they are nearly all, in some sense, believers in the christian system, and are, in a greater or less degree, made instrumental in enlightening their benighted countrymen.

Were the seminary regarded merely as a literary institution, and as designed to promote only the temporal interests of the native inhabitants, this view of its religious character would be important. The great obstacles to the progress of society among them is *want of moral principle*. This renders them unhappy in their domestic relations, mutually distrustful and dishonest in most of their social dealings, and unfit for those situations of responsibility in which they might otherwise be placed by the government under which it is their happiness to live. Of this they are in some respects sensible, for there are few of them who do not prefer to trust their liberty, property, or life with christian judges or jurors, rather than heathen. In this respect their practical language is, "Let us fall into the hands of strangers and foreigners, but not into the hands of our own countrymen." This is especially the case wherever the influence of *bribes* is feared; and this state of things shows the natives themselves the

[The cut below is a view of the mission premises at Batticotta, from the southeast. The building on the right is occupied by one of the mission families; that on the left contains sleeping rooms for pupils; and the central building contains the chapel, library, study and lecture-rooms, etc., for the seminary.]



MISSION PREMISES AT BATTICOTTA.

necessity of reform, as do also the inconveniences and sufferings they experience from the prevalence of lying, false-witness, theft, robbery, drunkenness, adultery, and various other crimes. The Moral Improvement Society in the seminary, for the promotion of temperance, truth, and purity, has ever been regarded with favor, and its monthly meetings, at which four of the students read dissertations, or give addresses on appropriate subjects, have excited interest, and tended to promote its objects.

But the change needed is *regeneration*, rather than *reform*. The people must have a new object of worship, and a new code of moral laws, enforced by new sanctions. Nothing else will lead those, whose almost only rule of right and wrong is *expediency*, to act from high and holy principle. They must feel that influence which changes the *heart*, "out of which proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies;" and if the exclusive object of the institution were to train up youth in correct moral principles and habits, and thus to prepare them for usefulness and happiness in life, this would be most effectually done, by using all proper means for their conversion to the christian faith.

After remarking upon some of the difficulties which had been encountered, the writers add the following statements respecting what had been accomplished during the twelve years of the seminary's operations.

In July, 1823, the school was opened, by the admission of thirty-six lads, who had been instructed for some years in the boarding establishments of the mission. Not long after, twelve others, who had not been taught in these schools, but had, in other places, attended to the required studies, were also received. All were divided into two classes, and entered on the prescribed course in the Tamul and English languages, and the elements of science. Since then eight classes have been admitted, of which five are now under instruction.

The first class completed its course, and was honorably dismissed in September 1828. It then consisted of fifteen members; of whom six are now in the service of the mission, five are employed by government, one is connected with the Wesleyan mission, one has returned to his farm, and two have died. Of the latter, one was a physician, successfully engaged in the practice of medicine at

Batticotta, and the other was employed at Trichinopoly as an English school-master.

The whole number received into the seminary, from its commencement, is 290, of whom 143 now remain. Of the 147 who have left, fifty-seven are employed by the American missions in Jaffna and Madura, twenty-two are in the service of government, ten in that of other missions on the island, seven as tutors in European families, and ten have died. Of the forty-one remaining, eighteen were members of the classes now under instruction, and were dismissed as unworthy of a gratuitous support, or left from ill health or some other cause; and the others—not known to be in employment as the result of their education—were, a large proportion of them, dismissed for improper conduct, or for want of a capacity to learn. Only two of the number finished their studies; they were for a time employed by the mission, but subsequently were dismissed from employment, and from the church.

Those in the service of the American missions are two of them native preachers, forty-four are catechists, English and Tamul teachers, and superintendents of schools, two are Tamul school-masters in common village schools, and nine are in the printing establishment or engaged in other manual labor. Of the ten who have died five were in mission service at the time of their decease.

Of the whole number who have left the seminary, only seventy-two continued their studies until the classes to which they belonged finished their course, and were regularly dismissed. This has been owing to two causes, in addition to those already mentioned, viz. the urgent want of assistants in the mission, which has made it necessary to call some prematurely from their studies, and the favorable openings for profitable situations elsewhere, for those even partially educated, by which many have been rendered restless until they have broken away to get into some place to receive wages. These causes, it is believed, will operate less powerfully in time to come, so that the members of succeeding classes will have a fairer prospect, than those who have gone before, of completing their course.

To show the christian influence of the seminary on lads and youth who when they entered were nearly all heathen, it may be mentioned, that, of those who have left, eighty-one had made a public profession of their faith in Christ, and

been received to the church, before leaving. Most of them have continued to conduct themselves in a manner consistent with their profession. Thirteen, however, are now in a state either of suspension or excommunication from the church; the principal occasion of which is their marrying heathen wives, and yielding to the heathenish practices usually connected with and consequent on such marriages.

Some general results are noticed, which are not so tangible, and cannot be presented so readily in the form of statements; but which, although they are not so easily estimated, are of great importance, and obvious to the careful observer;—such as elevating the standard of education, imbuing many of the young with principles opposed to the prevailing idolatry, progress in undermining this system, etc.

Prospects of the Seminary in Connection with the Mission.

As to the prospects of the seminary, in regard to its great object, the propagation of Christianity, it may be proper to state that intelligent Hindoos acquainted with the efforts made for nearly three centuries by the Portuguese and Dutch to convert the natives of Ceylon to Christianity, frequently remark that, as the powerful influence of those governments was ineffectual to destroy idolatry and establish Christianity, they can have nothing to fear or hope from the puny efforts of a few missionaries. They are not aware that though the Lord was not in the wind, or the earthquake, or the fire, he may be "in the still small voice;" and that, though systems of coercion and government enactment may avail little in binding the will or changing the heart, there is a power of mind over mind—that truth is mighty, and that the Spirit of God is almighty.

In view of the fascinating and all pervading systems of error, by which the people are held in bondage, it is obvious, judging from the adaptation of means to ends, that one of the most hopeful forms of effort for the introduction of a pure religion, is an extended, vigorous and thorough system of early christian education. This, if persevered in, must unfetter the native mind from the shackles of superstition, and prepare the free-born spirit to break away from the slavery of Satan, and to stand forth in the liberty wherewith Christ maketh free. It will bring the gospel into close contact with

the moral sense of the community, and bring to bear on the unshielded conscience those weapons which are "mighty through God."

The Hindoos know nothing of a religion which reaches the heart, and when they find one touching the very springs of action, and renovating the whole man, they are not slow to admit that it must be divine.

Much, therefore, depends on the character of the first native converts, especially the educated converts. They are in a peculiar sense the representatives of Christianity to their countrymen. Whether the few scores now in the district, who may be considered as the more ripened fruits of the educational system, considering all the adverse influences under which they are called to maintain their profession, do or do not, in the eyes of their Lord and Master, fall below a similar class in christian communities, is not perhaps easy to determine. But this is certain, were every one an epistle of Christ, "read and known of all men;" every one a walking, transparent temple of the Holy Ghost, "holding forth the word of life," there would be a moral power exerted by means of this system, which would need only extension; and the accompanying influences of the Spirit, which would not be withheld, to chase away the darkness of paganism, and introduce the light of a brighter age.

It is by no means affirmed that this is the order in which God may be expected to work in every country, or exclusively in any. That Spirit, who first moved on the face of the waters, is a sovereign and almighty agent, and has access to the human mind in ways, and by means, unknown to us. Nor, although he sanctifies men through the truth, can we affirm the amount of knowledge necessary for this purpose, or for conversion. It is enough to say that the simple preaching of the gospel, even to illiterate heathen, may be, for it often has been, effectual to their salvation. This was indeed the command, "Go ye into all the world, and preach the gospel to every creature." It was not, "Go and distribute books and establish schools;" because preaching was the great and universal method of converting men, and the others only subordinate and limited aids. They are to be regarded, principally, as preparatory; or as one form of preaching by making known the gospel.

But there are states of society where these aids are extremely necessary; and the argument is, not only that when they

are brought fully into operation, there is great hope of success, but, inasmuch as Christians are bound to use every method in their power to save a lost world, they should not only preach, but teach Christianity in every possible manner. How far literature or science should also be taught must, of course, depend on the state of society, the facilities and necessity for such instruction, and the prospect of its direct subserviency to the spread of the gospel.

In India the most efficient method of preparing the community for hearing the gospel preached, for reading the Scriptures, and for understanding the plan of salvation, is by extensive Christian school establishments; among which there must be, of necessity, some leading institutions to raise up teachers, prepare books, and give a general tone to education. Christian countries might do better without these institutions, for they have many substitutes, such as domestic education, libraries, weekly lectures, voluntary associations for mutual improvement, etc.; and the infant mind is not systematically trained to every thing corrupt in sentiment and vice in practice; nor the very atmosphere which they breathe polluted. The golden rule would undoubtedly require that some part of the money expended in those countries on the various establishments for education, from the infant school to the highest university, should be devoted to the improvement of the rising generation in pagan lands, "that there may be equality," for were all their schools, colleges, and theological seminaries struck out of existence, they would, for a time at least, exhibit but a faint picture of the darkness which now rests on all heathen nations.

It should also be remembered that the gospel is to be introduced, and the whole structure of society remodeled, by a native agency, called forth, educated, and fitted for the service by a few foreigners. It is by no means a novel view of the subject, that as India has been subdued, and is kept in subjection to British sway in a great measure by native troops under British officers, so it is to be brought into submission to Christ by spiritual soldiers from its own population, equipped and directed by foreign leaders. But how many are the agents needed in this immense enterprise, and how thorough must be that training and that course of discipline by which those so little fitted for the work, not merely of reform but of moral revolution, shall take a stand against the tide of custom, and caste, and prescriptive right, which

comes down the channel of centuries, swollen by the out breakings of depravity on every side, and bearing on its bosom the whole social fabric of tens and almost hundreds of millions. Whence are the Luthers to arise in this reformation but from some "school of the prophets," where the mind has been trained to independent thought, severe induction, and manly decision; and the heart brought under the full influence of the gospel, so as not to count life dear, but every thing loss to "win Christ?" Surely in such a conflict many must be prepared to know "the fellowship of his sufferings," and "to fill up that which remains behind of the afflictions of Christ, for his body's sake, which is the church," being willingly "made conformable unto his death."

The extent to which native agents may be profitably employed, under the superintendence of a missionary, and the great importance of systematic means to raise up and qualify them, seems not to have been in general sufficiently considered, though it is universally conceded that Christianity must be in an important sense self-propagating, like the sacred banian tree of this country. Perhaps one missionary with ten or twelve well qualified native assistants, will effect as much missionary labor, as four or five foreign missionaries without assistants, and at less than half the expense. The foreign laborers must be regarded as pioneers, or rather as engineers, to "roll the stone from the well's mouth," and open the fountain of living waters, while the country is to be irrigated by the inhabitants of the soil. The many and weighty motives which urge to the rescue of a world lying "in the arms of the wicked one," enforce on the Christian church the duty not only of sending forth foreign missionaries in great numbers, even by hundreds and thousands, but of devoting some to the establishment of those institutions, which may create a native ministry, and bring forth, in every department of labor, native talent and piety; so that there may be an adequate supply of schoolmasters, interpreters, translators, catechists and preachers, whose services will be found necessary in perpetuating as well as in introducing the institutions of the gospel.

Reception of a new Class to the Seminary—Its Influence.

Messrs. Hoisington and Ward, writing on the 21st of November, 1836, soon after the beginning of a new year in the studies of

the seminary, mention some facts illustrating the high estimation in which many of the natives hold the seminary, and their eagerness to secure its advantages for their sons. The writers remark—

The new class consists of forty-six boys. On the day preceding the close of the term, we examined and received twenty-seven boys for this class, and two for the then fourth class. We then gave notice that on the next week, the sixth of October, we should again receive and examine candidates for the seminary. The appointed day arrived, and more than 130 boys presented themselves as candidates. They were accompanied by their parents, friends, and teachers, to a still greater number. There were some boys from all, or nearly all the English schools in the district. The eagerness on the part of the friends to secure the best place to get noticed and to urge their plea, made the crowd so great that we could not proceed with the examination till we had first cleared the room, and set a guard around us and the boys to be examined. We then proceeded with the examination and filled up the class to the number of forty-six. This class, as to their attainments, are considerably in advance of the previous class at the time of their admission. Fifty might have been selected from the rejected candidates, as well filled as the class received last year. These, with many others who have been sent away unsuccessful in their application, and grieved, will doubtless renew their application another year, with the additional qualification of another year's study. Hence we shall be able considerably to raise the standard of admission.

This occasion was one of unexampled interest, compared with any thing of the kind in this country. It exhibited several important and encouraging facts. It shewed that there is no longer any occasion to support boys in their preparatory course, except perhaps in some few cases, as of individuals from the islands, or distant parishes. The advance in the cause of education as herein evinced, is truly encouraging.

The seminary need no longer be a school of infants, graduating mere children. We shall feel compelled even to raise the terms of admission, and in this way to carry up the whole course of instruction in the institution.

It is also obvious that the district, in some important respects, is under our

control. The influence which the seminary may be made to exert on the character of education in the district is of sufficient importance in itself to justify the continuance, and even the enlargement of the institution. By this means we can secure, even in government school boys, a rather extensive knowledge of the christian lessons of our own system. It is not now an uncommon thing for a heathen father to inquire, as his little son returns home from time to time, "My son, have you got that christian lesson?" "have you finished that christian book?" This not only illustrates the influence of the seminary, but also shews the high estimate which the people are beginning to place upon a proper education for their children. But it is not merely in connection with schools, that the influence of the seminary is felt. To say nothing of the influence which our pious students exert before and after leaving it, the institution has been, and is a prominent means of bringing within the influence of the gospel—to our houses and our churches—many influential men—men who, in former times, not only stood aloof from us, but shewed themselves entirely opposed to our object and operations. Many cases might be specified, but it is not necessary. Nothing seems to us plainer, than that the seminary forms one of the most promising features of our system, when viewed simply in reference to the conversion and salvation of the people, even to adults.

From these and other developments in the operation of our school system, we are made to feel more and more confidence that it is approved of God, and that an important interest is put into our hands, which we are called upon to employ for the redemption of this people. We would say this for the encouragement of the Committee and the church. Herein we think they can see that their labor has not been in vain in the Lord. We would thank God and take courage.

Mahrattas.

EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

MR. Allen still continues to spend much of his time on tours for preaching and distributing books and tracts in the country east of Ahmednuggur.

Prevailing Ignorance—Suttee at Pytan.

July 22, 1836. About eight o'clock this morning I proceeded to Nardoor, twelve miles. On my way I went into several small villages which were near the road. There is no school in any of them; and in some of them there is not a person who can read. In one village, called Meera, I spoke for some time to twelve or fifteen persons who were sitting near the principal village temple. Of these persons, four or five were intelligent brahmins. I gave them some tracts and portions of the Scriptures, which they promised to read. I arrived at Nardoor about two o'clock. Before night a man came from Meera, four miles, bringing all the tracts and Scriptures I distributed there. He said the brahmins told him to give them all to me, and to say that they had examined them enough to see that they would be of no use to them, and so they returned them to me. Such is the reception, or rather the rejection, which the gospel meets with from proud and self-righteous brahmins. Nardoor contains probably fifty or sixty houses. But in this population there is but one man who can read, and he has gone on a pilgrimage to Punderpoor.

23. This morning I spoke for some time to twenty or thirty persons near the principal village idols. And as usual in small places these idols were placed just outside of the gate, so that they can be easily worshipped as the inhabitants go out and come into the village. And this they commonly do when they go to their labor in the morning, and also when they return home in the evening.

Leaving Nardoor I proceeded to Sewgaum, stopping for a short time in the villages near the road. These villages are all small, and their inhabitants are poor and wretched. In one village a large company of women were bringing water from a river near by, and pouring it upon some stone images. They at the same time repeated some words, but in so low a tone of voice that I could not understand them. I inquired of men who were standing near the images why the women were doing so, and they said it was done to procure rain. I asked them what connection such work could have with the falling of rain. They gave two reasons for it;—one was, "It is our custom to do so when the rain does not fall at the usual time;" and the other was, "The brahmins tell us to do so." The quantity of water which was flowing from the images, showed that the

women had been diligently at work for some time. Nothing is too foolish or absurd to be taught by the brahmins, or to be believed and practised by the ignorant and superstitious Hindoos. I endeavored to direct their minds to God, as the only proper object of worship, and to describe the way of obtaining his favor. I arrived at Sewgaum, and succeeded in obtaining permission to occupy an old mosque. This village is larger than I expected, and probably contains four hundred or five hundred houses. No missionary has ever before been to it, and to most of the people Christianity is a new subject. In such circumstances, people from motives of curiosity are desirous to obtain books, and are attentive to what is addressed to them.

Having gone forward to Pytan, on the sacred river Godaverry, Mr. Allen gives an account of some brahmins, with whom he had an interview on the banks of the stream.

25. They were well acquainted with the history of Pytan, and I improved the opportunity in making inquiries concerning its antiquities, religious establishments, etc. As we were looking at the objects around us, one of the company, pointing to a heap of ashes near by, said to me, "That is the place where *suttee** was performed." When I arrived on the bank of the river in the forenoon, I heard a man say that a suttee had just taken place on the other side, and that he had been over to see it. Finding myself on the spot with the evidence of it before me, and in company with persons who had been witnesses, I now made more particular inquiries concerning it. The widow was a young woman about eighteen years old. The husband was a few years older. They were of the brahminical caste, and of very respectable parentage. They both belonged to Pytan, and their connections are now living here. The funeral pile ordinarily prepared for burning a dead body consists of dried wood and cow-dung. In the present case resinous and oily substances were intermixed and thrown upon the other materials. A slight frame of wood was erected about three feet above the pile. This frame was supported by posts at the corners, and was loaded with combustible materials. While this preparation was being made, the widow was engaged in set-

* A name given in India to the act of a woman's burning herself with the dead body of her husband.

tling her worldly concerns, and in going through the rites prescribed preparatory to self-immolation. The report of what was to take place having spread, thousands of all classes assembled to witness it. Brahmins of the highest reputation for learning and sanctity hastened to lend their assistance. A strong armed force was dispatched to the place to preserve order and tranquillity. When the requisite preparations had been made, and the prescribed rites on her part had been performed, she came to the place, following the bier of her husband, and accompanied by her friends. The mourning rites were then performed, partly by herself and partly by the officiating brahmins. She then ascended the funeral pile and sat down in the place prepared for her by the corpse of her departed husband. Combustible materials were placed close around, carefully, however, leaving her exposed to view on every side. In her left hand she had a small lighted match, and in her right hand a quantity of camphor. When every thing was prepared she applied the match to the camphor, which was immediately applied to the combustible materials above and around her, and the whole was at once enveloped in flame and smoke. The instant she applied the fire to these materials, the drums were beaten, the trumpets were sounded, every instrument of music was played, and the whole multitude shouted in approbation of the deed. And this they continued to do, witnessing her convulsions and contortions, which showed the agony of death, till all signs of life disappeared, and it was evident that her spirit had departed. The brahmins who were with me witnessed the whole, and they described it as they would have done any festive and joyful occasion. I expressed my views and feelings of such works and rites, and told them that I believed self-murder to be a great sin in those who committed it, and in all who were accessory to it. They zealously vindicated it, as a deed of great merit, and said that by thus immolating herself, she had merited and now obtained great happiness. I found it was of little use to attempt reasoning with them, so bigotted were they in their opinions, and so positive in vindication of them. In places subject to the East India Company, suttees are now prohibited by law, and I have not heard of any being performed in such territories for some years past. Pytan belongs to an independent native prince, the nizam of Hydrabad, and here Hindooism continues to exhibit its true spirit in the character

and actions of the people. Pytan is a populous place, and an uncommonly large proportion of the people are brahmins. It is one of the strong holds of the prince of darkness.

Native Christians at Jalna—Mohammedan and Hindoo Mendicants.

The interesting collection of native Christians at Jalna has been repeatedly mentioned by Mr. Allen in previous journals, [vol. xxxi, p. 457.]

Aug. 3. Jalna. Attended a meeting of the native Christians which was held with a view to their forming themselves into a christian society. This they did by adopting some regulations which I had prepared in view of their state and circumstances. These regulations provide for two religious services every week, which all who belong to the society, and are not at the time detained by sickness, or engaged in necessary duty, are expected to attend. They provide for the education of the children and any adults who may be unable to read, belonging to the society. The regulations also require all the members to discharge the duties enjoined by Christianity to each other in seasons of affliction, sickness, etc.; and also to invite, and try to persuade their friends and acquaintance, whether protestants, catholics, or heathen, to unite with them in the worship of the true God and of Jesus Christ our Lord and Savior. I was gratified to see three or four Roman Catholics and some Hindoos present, who expressed a desire to join the society. Two of the latter class (Hindoos) requested to be baptised; but I thought it best to defer complying with their request, till they should give more evidence of being suitable subjects. They joined the society, and thus engaged to observe its regulations. May the Holy Spirit guide them to a knowledge of the truth as it is in Jesus. This evening I preached to a small but attentive assembly.

7. Sabbath. This morning I preached in one of the regimental mess houses. Nearly one hundred people were present. I gave notice that the Lord's supper would be administered in the same place. After the service was finished I was engaged for some time in conversing with people who wished to partake of the ordinances in the evening. In the afternoon at three o'clock I attended a meeting of some members of the native society who wished to be admitted to the

ordinance. In the morning I again preached at the mess-house. Agreeably to the request of some christian friends, I then administered the sacrament of the Lord's supper, when nineteen persons of different religious denominations, from different countries, and of different complexions, united in commemorating the love of their common Lord and Savior. Several persons who expected to be present, and partake of the ordinance, were prevented by sickness, and other causes.

13. Kurnar. The Mohammedan and Hindoo mendicants are very numerous and are a great nuisance. They roam about the country, subsisting on charity, on the pretence of having renounced the world with its riches, pursuits, and pleasures. Some of them beg in a quiet and inoffensive manner; but others resort to ways and means which are shocking to the feelings and disgraceful to humanity. Sometimes they excite the fears of the timid and superstitious by pretending to use magic and incantation, and by uttering unintelligible words and phrases, supposed to be curses and imprecations, till people give them something through fear of their displeasure. Sometimes they resort to abusive and obscene language, and even to indecent and shameless exposure of their persons, till those from whom they design to obtain something, annoyed and disgusted, hire them to go away. And yet such is the respect felt for these professed religious mendicants, that no efforts are made either by government, or by individuals to put a stop to their imposition and nefarious practices. I know of nothing which shows in a more affecting and shocking light, the absurd and perverted religious notions, and the deplorable state of the people in this country. How much the purifying and enlightening influence of Christianity is here needed, and how great is the change which it is destined to effect!

Atmospherical Phenomenon at Bendalla.

20. Bendalla. Arrived here last night, and stopped in a temple of Maroojee just outside the village. At several places on the road the atmospherical phenomenon called *mirage* appeared in great variety and beauty. Sometimes it appeared like a broad river, flowing with a rapid current and agitated by the wind. In another place it exhibited the appearance of a lake several miles in extent, studded with islands, and ruffled with waves. This phenomenon is not un-

common in some parts of the Deckan. I have several times seen it before, but never in such variety and beauty as I saw yesterday. The name in the Maharrata language is *murgrul*, literally *deer-water*; and the people say it is so called because of the deer, deceived in supposing places exhibiting this phenomena to be rivers and ponds of water, are often seen pursuing the floating vapor in the delusive hope of quenching their thirst.

Bendalla is a small village. Only one man belonging to it is able to read, and he is absent. The people are ignorant and superstitious. The worship of Maroojee, the god in whose temple I have stopped, and where I am now writing, is believed to be especially meritorious in this month. In this opinion the people have hired a man for this month, to attend upon the idol and perform the various parts of his worship. One part of this man's duty is to go every day to a sacred place in the Godaverry, six miles distant, and bring water to wash the idol, etc. I have said much to them on the worship of the true God, and they have been attentive, but they are likely to forget or disregard it, and do in future as they have done. The Hindoos are slaves to custom, and, "our fathers did so, and taught us to do so," is with them sufficient authority for any practice, whether religious or secular.

Singapore.

EXTRACTS FROM THE ANNUAL REPORT OF THE MISSION FOR THE YEAR 1836.

Schools—Religious Meetings—Books and Tracts—Prospects.

THE dispensary was kept open till June of last year, when all the brethren of the mission having become convinced that they had attached too much comparative importance to it, determined to devote their time to other labors promising to result in greater good. The sick were, however, permitted to call at the houses of the missionaries and receive such medical treatment as their cases should require.

Respecting schools under the care of the mission the report states—

The school begun in July 1835, in Campong Glan, has been continued. The number of scholars does not often exceed twelve. These have been pretty regular in their attendance. We made considerable effort to introduce a better

mode of instruction at the beginning of the year, but all our endeavors to change the habits of the teacher were in vain. The scholars were, therefore, required to learn a few characters every day, in addition to reading and committing the sounds only to memory. The school has been visited as often as two or three times a week, and the boys required to give the meaning of these characters in the Malay language, which is the language of their mothers. They have thus learned the meaning of two hundred or three hundred characters. This, though but a small attainment, compared with what they might have made, is, we think, of more value than what they would learn in the native way in two years. They have received religious instruction on the Sabbath, with a few exceptions. They have obtained considerable knowledge of the leading truths of Christianity, and one of them has seemed at times to be somewhat affected by them; but we have had too much experience among the heathen already, to put much confidence in so slight indications of good. In July we commenced, at the urgent request of the parents, a school for Canton Chinese boys. The number attending is about twelve. They have studied with a good degree of interest, for Chinese boys, and made very good progress compared with that usually made in Chinese schools. They too have usually had religious instruction on the Sabbath, and appeared interested in it.

Religious meetings continued to be attended at the dispensary, as mentioned last year, till that was given up. They were then held in the printing office. The number present has been less than before the change of place, and consists almost exclusively of persons residing on the mission premises.

During the last four months daily worship has been attended with the block cutters, printers, etc. Twenty-five is the average attendance, which is entirely voluntary, except so far as it is done to please their employers. A short portion of Scripture is read, and the meaning given in the dialect spoken, by a teacher, and sometimes a few remarks are added by Mr. Tracy, who meets with them; and then a prayer is offered by him or Achang, the head printer, who was Leang Afa's assistant in China; or by Chae Hoo, the young man baptised last year.

The evangelist, Leang Afa, has spent several weeks here, and frequently preached. In May he made the experiment of preaching in the open streets in

town. His audience usually varied from fifty to one hundred, most of whom appeared to listen with a good degree of attention and seriousness during the whole of his discourse, which usually lasted nearly an hour. His manner is rather dull, and by no means calculated for field preaching. We have heard of no person's being benefitted by his preaching, except Keseng, a youth educated at the Malacca college, and now in our employment. He refers to Afa's preaching as one of the means of increasing his knowledge and faith in Christianity. He has an irreproachable character, so far as we know. He was regarded so favorably by Mr. Collie, who was at the head of the college when he was at Malacca, that he intended to baptize him and make him a catechist. He says that he then believed Christianity "a little, but now believes it more." He says he prays in secret daily, and finds enjoyment in it. He has requested baptism, which he will probably receive soon, and be admitted as a member of the mission church.

As to the effects of the religious instructions given, upon other persons, we have little to say. We hope Achang and Chae Hoo have been growing in knowledge and grace. The latter, especially, seems to be making progress. His prayers, so far as they are understood by any of us, are appropriate, and often refer in an interesting manner to the Scripture just read. The Bible and a hymn-book are often seen open on his table. Most of those who attend our religious exercises appear to care little about them, and we have no reason to suppose that any favorable impression is made upon their minds. Several of them will tell us they believe in Christ, but in works they deny him. More good might be expected to be done, were we able to speak their language: but most of them are Canton men, and do not understand the Hokien dialect, which Messrs. Tracy and Dickinson study; and even those few who do understand that dialect, cannot be expected to derive much benefit from our instructions, till some of us can speak their language with more correctness and fluency.

Distribution of tracts and books. Less has been done in this department of labor this year, than was done last; chiefly because the other occupations and health of Mr. Tracy have rendered it impossible for him to attend to it, and the newly arrived members of the mission thought it inexpedient for them to devote time to it before they have become able to con-

verse to some extent in the languages they study. Nearly all the junks here in the former part of the year were visited and supplied with tracts and books. The Chinese always appear glad to receive them, and we know that some of them are read, and we suppose that most of those who read them can understand them. We have reason, however, to apprehend that the number of intelligent readers is smaller than has been supposed. Other communications will give you important facts in relation to the distribution of books among the Malays and Bugis.

Chinese printing, next to the study of languages and schools, perhaps, has been the most important part of our work. About the commencement of the year, ten block-cutters and a copyist arrived from China, and another was engaged here. These have all been kept constantly employed, chiefly in cutting blocks for new tracts, and for the new version of the Chinese Scriptures. The blocks for the New Testament are done, and for twelve tracts by Mr. Gutzlaff, several of which are large.

There seems to be less probability of our being able soon to accomplish much for the benefit of the inhabitants of Singapore, than we had supposed before coming here, and for some time after our arrival. The Chinese will take our books gladly, but we sometimes see their leaves used for waste paper. They frequently assent to the truth with their lips, but we have too abundant evidence that it is only with the lips. They are lovers of money, careless of the future, and almost or quite entirely indifferent about religion. The Malays and Bugis are generally unable to read, and are bigoted Mohammedans.

If we attempt to do good by distributing books, the indifference of the Chinese makes it difficult to fix their attention on the subject of religion, and still more so to make them feel their guilt; and if we go among the Malays and Bugis, their extreme ignorance and bigotry present equally discouraging difficulties. If we turn our attention to the rising generation, we find the native teachers so unfaithful, and so poorly qualified for their work, that little good can be expected from schools under their care only, even if we could retain the scholars for years; and our endeavors to procure children to live on the mission premises have, thus far, been attended with little success. A few boys, Malay, Bugis, and Caffree have been obtained, but it seems very difficult to obtain girls of any na-

tion, or Chinese boys. The latter are very few, considering the number of Chinese here, and are therefore thought the more of by their parents. Only a small proportion of the Chinese here are married, not more than one in ten. The Malays and Bugis are afraid their children will become Christians, if they come under our influence.

Our prospects of usefulness abroad are, for aught we know, as encouraging as we had anticipated, except as they are affected by the fact that the Malays and Bugis are almost all unable to read, and care little about the education of their children, and that our hopes of obtaining pupils for our school from Siam are nearly or quite cut off by the law, which we are told is in force there, prohibiting any person born in Siam from leaving the country.

We can print books in any language we choose, and send them in any direction. We can study to good advantage most of the languages spoken in the surrounding countries, and when able, translate the Scriptures and prepare books for them. We can teach in safety any children that may be sent to us, or that we can obtain here.

In these ways we would labor with all the strength given us, confidently hoping that however many the obstacles in our way, it will eventually appear that our labor has not been in vain.

Southern Africa.

LETTER FROM DOCT. WILSON, DATED AT GRAHAM'S TOWN, APRIL 17, 1837.

IN the last three numbers of this work, pp. 187, 236, and 291, accounts have been given of the arrival of Messrs. Lindley, Venable, and Wilson, with their wives, in the country of Moselekatsi, and of their favorable reception by that prince. Hopes were entertained that the Lord would enable them to prosecute their work successfully and without molestation. But he has seen best to visit the mission families with severe sickness, to remove one of their number by death, to convert their quiet abode into a battle field, and after a large portion of the tribe for whom they were beginning to labor had been cut off, to indicate very plainly that his servants must resort to another portion of his vineyard.

In a brief communication recently received from Doct. Wilson, he refers to full ac-

counts of the breaking up of the mission, which had been forwarded to the Missionary Rooms; but as these have not yet been received, the following letter from him is copied from the Southern Religious Telegraph.

Graham's Town, where the letter is dated, is about one hundred miles northeast of Algoa Bay, and nearly half way from Cape Town to Port Natal. The missionaries had proceeded thus far on their way to join their brethren in the country of Dingaan, nearer the sea-coast. An account of the place was given at p. 241 of the last volume.

Decease of Mrs. Wilson—Attack of Moselekatsi on the Farmers—Abandonment of Mosika.

We know that the Lord is good and merciful, and that he afflicts us only for our good. Let us join in blessing him for the evidence that our dear deceased friend has left, that what is our loss, is her infinite gain. On this subject I think we need have no misgivings. I believe that she is with that Savior whom she loved, and whom she served in her native land, and for whose sake she left mother and sister and all that were dear to her, and has found an early grave in a strange land. When she lay on her death bed, she requested me to say to her mother and sister and friends that she had never regretted that she had come to Africa. Although she was cut down before she had seen the heathen turning to God, yet when the messenger came, she was found in the service of her Master. It is our duty to obey, results are with God.

And this is not the only affliction that it has pleased God to send upon our mission. All the other members of the mission were visited with the same disease excepting myself. Mrs. Lindley was not so severely attacked as the others. For about three or four months, I was physician, cook, and had also to look after the out-door business of the mission. We were somewhat assisted by a Hottentot whom we brought from Cape Town. Mr. Venable is still in bad health from the consequences of his attack of sickness.

Nor is our tale of sorrow yet ended. Our mission among the people of Moselekatsi is entirely destroyed; and we are now on our way to join our brethren in the country of Dingaan. In order that you may understand the reason of our leaving, I would premise, that about a

year ago, a number of the Dutch farmers, becoming dissatisfied with the government, removed to the northward, far beyond the limits of the colony, and not very far distant from the country of Moselekatsi. These farmers had numerous flocks of sheep and cattle. Moselekatsi, for the purpose of plundering them of what they possessed, made two attacks upon them. The first attack took place about the first of September, 1836, and the second attack about six weeks afterwards. In the first he succeeded in killing about fifteen of the farmers, including women and children, and in carrying off a large number of sheep and cattle. In the second attack Moselekatsi sent his whole force against the farmers, who, being apprised of his coming, fortified themselves as well as they could. After a most desperate battle, in which great bravery was displayed on both sides, the people of Moselekatsi again succeeded in carrying off nearly all the flocks of the farmers. In this last battle there was great slaughter among the Zoolahs. The number of the farmers that were killed was only a few. This was owing to the Zoolahs not using fire-arms. When the army of the Zoolahs returned, there was nothing but lamentation heard in the land for weeks, on account of those slain in battle. A good many of those with whom we were acquainted, from the neighboring towns, were killed; numbers returned home wounded; some applied to me for surgical aid. I would state that these attacks of Moselekatsi were unprovoked on the part of the farmers. They had not done, nor do I believe they intended to do him any harm. After these attacks every thing was still for a time. The farmers in the mean time had fallen back towards the colony, where, being reinforced by new emigrants from the colony, they organised an army to retaliate on Moselekatsi, and recover their lost property. Accordingly on the first day of the present year, the army set off for the country of Moselekatsi. On the evening of the 16th of January they arrived in the neighborhood of where he lived, and early next morning they commenced the attack on the unsuspecting natives. Early in the morning I was awakened by the firing of guns; I arose and looked and saw the farmers on horseback, pursuing and shooting the natives, who were flying in every direction. As soon as they had finished the work of destruction at the village near us, the commander rode to the house and assured us that they intended no harm

against us or our property, and invited us to leave the country with them, as they thought it would not be safe for us to stay behind. They also added that they intended to come back after their return home, and to renew the war against Moselekatsi, with a much stronger force. He then left us and pursued on to destroy other towns. It now became a question with us, what was the path of duty. An army of white people had entered that part of the country where we had settled, and destroyed the people upon whom we expected to operate. These white men had come to our house and had treated us kindly and spared our property, while they had destroyed the lives of the natives and captured all their cattle. There was some reason to fear that Moselekatsi and his people would no longer regard us as their friends. Even if there had been no reason to think thus, yet it was plain that our field of labor was destroyed; and besides, we had every reason to believe that the farmers would continue their hostilities until they had either destroyed the power of Moselekatsi, or else had driven him far out of his country; so that it was plain that we should have to leave, and we thought that if we did not then leave, but staid behind the army of the farmers, that Moselekatsi would take offence at our wish to leave, and in that case we knew not how he would treat us. The farmers after destroying fourteen or fifteen villages, and capturing about 6,000 head of cattle, returned to our house about twelve o'clock. We decided to leave the country under their protection, and at one o'clock, P. M., of the same day, we were in our wagons leaving our station and all our plans for benefitting that people. I would remark, that Moselekatsi lost in that warfare, more than a thousand of his best fighting men, and the warfare is not yet terminated. About this time, the farmers intend to return with a much larger force, and overrun his country. So that Moselekatsi and his people must either fly far away, or else they will be destroyed. In view of these things, I think we have done right in leaving his country.

This emigration of the farmers from the colony, is going to form a new era in the history of the native tribes beyond the colony. As I said before, we are now on our way to join our brethren in the country of Dingaan. We have our fears, that the farmers and Dingaan will come into conflict in a few years.

Nestorians of Persia.

EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT OOROOMIAH*

Public Civil Parade—Visits to Villages and Schools.

Aug. 22, 1836. We rode out about two miles from the city, by invitation from the governor, to witness the ceremony of a *kallat pashan*—putting on a garment; i. e. a robe of honor, received by the chief magistrate, as a present from the king. In this instance both the governor and his eldest son, Jenghair Khan, received robes of honor; the latter as a token of royal congratulation, in prospect of his soon being married to a daughter of the old king. To-day the bride of this son of the governor reached Ooroomiah, after a long journey from Teheran, and her arrival added much to the importance of the occasion.

The governor and his son put on their robes of honor in private tents, and then presented themselves in a splendid tent to which we had been previously conducted. The sides of this tent were open, and under and around it sat scores of Persian nobles, and further back stood many thousands of all classes of the people. Amid this concourse a mullah rose, and with a stentorian voice read three highly commendatory letters, forwarded with the robes of honor to the governor and his son, by the king.

Persian nobles derive most of their authority, from impressions communicated on these occasions. The multitude, beholding the gorgeous garments, and listening to the flowery compliments from the king to their governor or prince, are led to consider him as one of his majesty's favorites: and their loyalty is kept alive by the annual arrival of a robe of honor, and this public display of putting it on.

After the mullah had finished reading the letters, trays of delicious sweetmeats were passed to those who were privileged to sit under and around the governor's tent. They filled their pockets and handkerchiefs with the sweetmeats and retired. The governor then rode on two miles further, unattended, save by his body guard, to meet his son's bride. The multitude remained at the

* The brethren of the mission have changed the orthography from Oormiah, as heretofore written, to Ooroomiah, as corresponding more nearly to the sound of the word as heard in conversation.—E.P.

place of putting on the robes of honor, awaiting his return. After an hour's absence his excellency arrived, escorting the royal stranger and her great retinue, and all proceeded to the city. The nuptial parties were preceded by a large number of musicians and professional dancers, who made the whole region resound with the rattle of their music, which, together with dancing, leaping, prostrations, and shouting, they kept up incessantly, until they reached the governor's palace. Pomp and noise are indispensable items in all public entertainments in Persia.

Both sides of the road were lined for a great distance with men, women, and children, as we advanced towards the city. Not less than twelve or fifteen thousand, probably, were thus arrayed shoulder to shoulder eager to hear and to listen. As we passed the last group, said mar Joseph, (one of the bishops who reside in our family) to me, "Could I have my wish, it would be, to behold this vast multitude all lying *dead corpses*." Such was the language of a christian bishop! What do you mean? I interrogated him. "I mean as I say," he replied; "They are Mohammedans, and blaspheme the Messiah. I asked him whether he remembered that on one occasion, when Christ was reviled on earth, some of his disciples proposed to call down fire from heaven and consume the revilers, and Christ said to them, 'Ye know not what manner of spirit ye are of.' The good bishop felt and acknowledged the justice of the rebuke. He is naturally a very kind, amiable man; but neither he, nor his people, nor any other native Christians in Persia seem to know the meaning of christian compassion. Trodden down, as they are, by their Mohammedan rulers, they think not of forgiveness, but only of retaliating their wrongs by cherishing the most inveterate hatred toward their oppressors.

Nov. 10. We all started on a visiting excursion, among the Nestorian villages. We rode two fursaks, eight miles, to the village of priest John, the instructor of our teachers' school. The priest and his village received and entertained us with great cordiality. A young Mohammedan bey, son of the owner of the village, came also to the house of the priest to make our acquaintance. He appeared to be an amiable young man, and proposed to come and learn English of us. The Nestorians of the village all testified that this young man and his father are both very kind masters, for Mohammedans. A wife and daughter of the

owner of the village were also here, at their summer residence, and they came to make the acquaintance of Mrs. Perkins and Mrs. Grant, who, on their pressing invitation, returned their visit. It is truly gratifying to behold so much harmony between lord and tenants, as exists in this village. It is very rarely found in this land of oppression.

11. Wishing to visit another village, at a considerable distance beyond, we passed the last night at Kavsee, that we might prosecute our journey early this morning. The priest is poor, but he seemed quite overjoyed by our visit, for which he had long been importuning us; and he spared no pains to make us comfortable. Notwithstanding our remonstrances, he abandoned his best, and in fact the only room of his house, for our lodgings; while he and his numerous household, sought lodgings elsewhere, as they could find them. And about day-break this morning our attendants brought us the joyful tidings, that the principal lady of the house, the wife of the priest's brother, had become the mother of a fine son during the night, in the stable. It was in a stable; but no matter for that, our blessed Lord was born in a stable.

We started about eight o'clock, priest John joining our party, and rode four fursaks, to Ada, the village of mar Joseph. Our road led us most of the way down an enchanting vale of a beautiful river. We reached Ada about noon, where we were again cordially welcomed by the bishop and his village.

12. We visited the Nestorian school in Ada, which we opened near three months ago. It now numbers about forty children, and is as well regulated as any school I ever visited. I was surprised, too, to witness the rapid improvement of the children. Most of them at the commencement of the school knew not a letter; and now all can read the Psalms, which we have copied upon cards, very well. Thus, in less than one year from the time of our arrival at Ooroomiah, we have been enabled to put a model school in operation, and carry it forward, until it has sent forth several teachers competent to collect and instruct other schools among the poor Nestorians, not surpassed in order and improvement by primary schools in America. An interesting fact in reference to this school is that little girls, as well as boys, attend it—a great novelty among the Nestorians! The girls were sent to school by their parents without any agency on our part, save

that we had stated to the Nestorians in our families that females as well as males, in America, all learn to read. We are careful not to press what the Nestorians regard as innovations, lest we should become obnoxious, as new measure men.

Assault on the Missionaries—Marriage of a Prince—Electrical Machine.

Mr. Perkins gives a full account of an assault made upon himself and his associates, at Ada, by a company of rude men, in which their lives were in much danger, though no serious injury was sustained. The report of the violence soon reached the ears of the governor at Ooroomiah, who manifested the liveliest interest in the case and with exemplary promptness had the principal offender arrested and punished with great severity. More efficient means could hardly have been adopted to prevent a recurrence of a similar outrage.

We left Ada about noon, and enjoyed a delightful ride home.

14. The governor sent our meerza early this morning to procure the names of the individuals who assailed us at Ada, saying that they must be severely punished. In the afternoon he sent also an uncle and a brother to me to assure me that he had despatched officers to apprehend the assailants, and to intimate his desire that I should not complain to the prince at Tabreez, as he himself would punish them to my entire satisfaction.

15. Seeing the governor thus prompt in his disposition, to take cognizance of the affair, while as yet we had intimated no wish that he should do so, we thought it at least due to him, that we should propose to wait on him and make a full statement of the circumstances of the case. And at an hour named by his excellency for the purpose, Doct. Grant and myself called on him. He received us, as usual, with the utmost kindness and attention. He had a full court assembled, before whom and himself I made a minute statement of the circumstances of the assault. All seemed deeply affected, and professed to feel a high responsibility in looking after the affair. The governor remarked that the crime of the individual who made the attack upon me was greatly aggravated by two circumstances: 1. I was an Englishman (the Persians are too ignorant or too stupid to comprehend the distinct na-

tionality of Americans, however much we proclaim it), and an Englishman's person, he said, is held sacred in Persia; and 2. I was an English moolah, (pointing to me and a high moolah that sat beside me,) and our prophet, he added, enjoins the utmost reverence towards moolahs. His excellency then urged me to name the punishment I thought due to the man who assailed me, assuring me that he would inflict any punishment I might mention, whether it should be whipping, cutting off the hands, the nose, the ears, or the head. I decidedly declined intimating either the kind or degree of punishment, I might deem due in the case, suggesting to the governor, that to decide that point was his own prerogative; and moreover if his punishment should not prove satisfactory, it would still be not our business, but that of the English ambassador, whose protection we enjoy, to take farther cognizance of the affair.

Some one of the governor's court suggested that the fact of the culprit's being intoxicated, might perhaps extenuate his crime. The governor then inquired of me how the law regards a drunkard in our country; whether it excuses his commission of crime, in consideration of his having been intoxicated at the time. I told him that our laws require, that, for whatever crime a man commits when intoxicated, he shall answer when he is sober. This principle seemed to strike them all as reasonable, though it is different from Persian practice.

The governor seemed truly solicitous, to inflict whatever punishment would be satisfactory to us, alike, I have no doubt, from personal friendliness towards us, and from a desire to appear praiseworthy in the view of the English ambassador, to whom he probably expected his conduct in the case would be reported.

22. We were invited by the governor to attend the wedding of Jenghair Khan, his eldest son. This wedding has been delayed about two months, ever since the arrival of the bride from Teheran, for want of funds sufficient to defray the necessary expenses. The governor inquired whether we would prefer to be reckoned among his own guests, who would consist of moolahs and the elder khans of the city, or among his son's guests, who would consist of younger people, and would be entertained with music, dancing, and other recreations. We expressed our preference to be numbered among the governor's guests, requesting the privilege, however, of attending both parties, alternately, (the en-

tertainments continue two or three days,) in consideration of our being strangers, and our desire to become acquainted with Persian customs. This privilege was readily granted.

27. The wedding commenced. We could not attend, during the day, it being our Sabbath.

28. We opened a box which had just arrived from America, containing an electrical machine. Our meerza called on us just as we had set up the machine, and put it in operation. We gave the meerza a shock, and he went immediately to Jenghair Khan, the bridegroom, at the wedding, and told him what a wonderful instrument had just reached us from the new world. The khan sent immediately to us, requesting us to come and spend the ensuing evening with his party, and bring the prodigy that had arrived from the new world, and entertain his company. At evening we accordingly put the machine in portable order, and carried it to the wedding. When we arrived, it was the hour for Mohammedan prayer. And it was truly affecting to witness the scores of Moslems, in all parts of the great hall, with their faces turned toward Mecca, bowing and prostrating themselves, and repeating their devotions. But truly appalling was their evident heartlessness, in the service. Numbers broke off and saluted us as we entered the room. The bridegroom conducted us to a seat, and after conversing with us a few moments, proposed that if we would excuse him, he would say his prayers. Certainly, we replied, and he kneeled by us and commenced his devotions, frequently breaking off, however, to give directions to his servants, or to pay us attention. Prayers being ended, the bridegroom invited us to exhibit the wonderful instrument from the new world. We therefore set up the machine, and directed a circle to be formed around the room. About fifty of the nobility of Ooroomiah were soon filed, with hands joined. Almost every variety of emotion was observable in their countenances. Some were pale with fear. One or two feigned business out, and left the circle. Others were smiling with incredulity. We turned the machine a few revolutions, and discharged the bottle. The experiment was a happy one and removed at once all suspicion of illusion. The shock, however, was not so heavy as to terrify the company, and we continued the process, increasing the power of each successive shock, until the party seemed wrapped in amazement, concluding that

the mysterious engine possessed unlimited, as well as unseen power. A more favorable opportunity for such an exhibition could not possibly have been presented; and we hope and trust, that some thirst for science and improvement may have been enkindled in the minds of the scores of the Persian nobles, and multitudes of the people who witnessed it.

After spending an hour or two with the bridegroom, the governor sent to have us come and join his party. We therefore repaired to the palace of his excellency, where we were entertained by a most splendid exhibition of rockets and other fire-works. The Persians are exceedingly fond of this amusement, and they are able to practise it with great perfection. The exhibition of the fire-works closed the wedding of the governor's son.

Thanksgiving—Oppression of Jews—Prevalent Vices.

Dec. 1. To-day we set apart as a season of thanksgiving. I preached from Psalms 1, 14. "Offer unto God thanksgiving." Our mercies and deliverances during the past year have been so numberless and great, as in our view to call for special thanksgiving to God. At our religious service and at supper we had a bishop and deacon from Geog Tapa, in addition to the Nestorians connected with our families. In the evening we amused the Nestorians with an exhibition of the electrical machine. They were no less entertained and amused than the Mohammedans at the wedding. The whole season was one of deep interest to us, and we trust of profit to all.

6. We invited several Nestorians, with their families, to dine with us. Husbands and wives sat down at the table together, a privilege which the poor females had never before enjoyed; but both seemed equally delighted with the arrangement. The example of our families will, we hope, prove invaluable in raising the females to their proper rank among the natives.

16. This evening, as priest Abraham and the boy were reciting geography, the fact was presented, that in some countries men worship God, and in other countries they worship the sun, moon, stars, and other objects. I interrogated priest Abraham what the people in Persia worship, and he shrewdly replied, *mammon*; which is the Syriac word for wealth, or money. There is much of truth, as well as shrewdness, in this reply, when applied to Persians. The

most stupid among them, from whose appearance one would suppose that they possessed little more than a vegetable existence, are electrified at the mention of money. And the endless intrigues and crimes, constantly practised by all classes, to obtain the smallest sum of money, are at once ridiculous and appalling. In Persia the Scripture has full verification, that "the love of money is the root of all evil."

17. We received a visit from a Jewish physician, of high repute for medical skill among all classes of the natives. He complained bitterly of the oppression which his people here suffer from the Mohammedans. Two nights ago, he said, some Moslem ruffians went to the house of a Jew, and ordered him to bring out wine. The Jew went out and declared to them that he had no wine; at which reply the ruffians became enraged and killed the Jew on the spot. And a large number of the Jews, he said, had as yet tried in vain to induce the governor to apprehend and punish the murderers. I have no doubt respecting the accuracy of this statement. It accords entirely with numerous instances of outrageous oppression which we know the poor descendants of Israel to have suffered here during the past year. The Jewish doctor concluded his sad tale, by remarking that if the Messiah does not appear soon, he feared their nation would be exterminated. I inquired of him when he expected the Messiah to appear; and he replied that each of the six days of creation is the emblem of a thousand years; that four hundred of the sixth thousand years now remain; that the seventh day, or their Sabbath, is the emblem of a seventh thousand years, at the commencement of which period the Messiah is to come, and during which he is to reign. Consequently, four hundred years are to elapse, before the Messiah shall come. I suggested to him that if the Jews must wait four hundred years longer for the Messiah, under their present oppression and persecutions, I thought he had serious reason for apprehension respecting their extinction. "Ah," said he, "four hundred years are the utmost limit. We expect the Messiah soon: he may come this year, or this day."

The Jews here can converse readily with the Nestorians, so nearly do the languages of the two nations resemble each other. And common sufferers, as they are, from their oppressive masters, the Mohammedans, one would suppose

that they would compassionate each other's condition. But the fact is far otherwise. The Nestorians despise the Jews, as heartily as the Moslems can despise both Jews and Nestorians. They will never eat any article of food prepared by a Jew, and will scarcely enter a Jewish dwelling. And whenever a Jew suffers oppression from Mohammedans, the Nestorians exult in his sufferings. They do this from principle. The Jews, they say, were the murderers of our Savior.

18. The particular subject which I presented to-day, in our Nestorian service, was lying. Our great school-room was nearly filled with attentive listeners. The sin of lying prevails to a most appalling extent among all classes of Nestorians, the ecclesiastics not excepted; as well as among their Mohammedan neighbors. I have just prepared a small tract on lying, in the Nestorian dialect, which is read in our schools, and is intended also for general circulation. It is composed mainly of quotations from Scripture, so that it cannot incur opposition from nominal Christians. The practice of lying is, moreover, universally condemned in theory by the Nestorians; and reformation from this and kindred vices can be urged with much greater plainness and less liability to offend, than on points that may be so construed as to appear sectarian.

23. To-day a letter reached us from mar Shimon, the patriarch of the Nestorians. It was brought by his younger brother and intended successor, who is visiting the churches in the province of Oorooniah, to receive their annual contributions. Below is an extract from the patriarch's letter, relating to our operations among his people.

"And furthermore, behold our joy has been great, very great, on your account, from the day you entered the city of Oorooniah for the purpose of opening schools—that work of benevolence in which you labor and toil, from your love to the kingdom of Christ. May God give you the strength and assistance of his own might; and may the Lord, our Lord, be with you in all the labors of love in which you engage. And your reward, your happiness, your bliss, and your glory, you will receive in the kingdom of heaven, amen."

The prospects of the missionaries in their several departments of labor continue to be highly favorable, and all classes of the people seem to be deeply interested.

Proceedings of other Societies.

DOMESTIC.

ANNIVERSARIES OF SOCIETIES AND ECCLESIASTICAL BODIES.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THIS body was convened in Philadelphia, on Thursday, May 18th, and was opened by a sermon from the Rev. Dr. Witherspoon, of South Carolina. The Rev. David Elliott, D. D., of the state of Pennsylvania, was chosen moderator, and the Rev. H. S. Pratt, of Georgia, clerk. From the report of the trustees of the assembly, it appeared that the amount of moneys received by them during the year, to be used in behalf of the several institutions under the patronage of the assembly, had been \$27,031 93. The reports of the directors of the Theological Seminary at Princeton and of the Western Theological Seminary were presented. The 24th was observed as a day of religious services. The reports of the Boards of Education and Missions were presented.

The report on education stated that 562 beneficiaries under the care of the board, were prosecuting their studies for the ministry in various stages of study, and at 106 different literary and theological seminaries. The receipts of the board from all sources amounted during the year to \$43,473 61; and the disbursements to \$40,869 05.

The report on missions stated that the number of missionaries employed by the board in the several states of the Union is 272; who have labored in 675 congregations and missionary districts. The increase in the number of missionaries during the year has been thirty, and of congregations and districts aided 200: church members added by profession 1,680. In the churches aided were 500 Sabbath schools, with 2,800 teachers, and 20,000 pupils.—The receipts for the year, including a balance from the previous year, were \$30,961 27; and the disbursements \$30,930 27.

A Board of Foreign Missions was also organized by the assembly.

After transacting important ecclesiastical business, the assembly adjourned on the 15th of June.

WESTERN FOREIGN MISSIONARY SOCIETY.

THE anniversary was held in the Central Presbyterian Church in Philadelphia on the 26th of June, Alexander Symington, Esq., the president, in the chair. Rev. Dr. Green led in prayer and the secretary, Walter Lowrie, Esq., read portions of the annual report, exhibiting the state of the society's operations and financial concerns, showing that the society has under its patronage three missions, one in Western Africa, one in Northern India, and one among the Indian tribes west of the State of Missouri. Additional missions to the Indian tribes, to Calcutta, and to China are in contemplation. The mission at Smyrna has been relinquished for the present.

The receipts during the year amounted to \$22,832 54; to which was to be added a balance from the previous year, of \$6,497 60. The disbursements were \$26,222 15.

By a recent vote of the directors the name of the society has been changed, and the institution is to be denominated the Presbyterian Foreign Missionary Society. The offices of the society and the centre of its operations are to be removed from Pittsburgh to the city of New York.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

THE annual meeting was held in the city of New York, and was opened on the 7th of June with prayer by the Rev. Thomas M. Strong, president of the last synod, who also preached the annual sermon. Rev. Isaac N. Wyckoff was elected president and Rev. C. Hunt and Rev. G. I. Garrison clerks. Reports were presented by the trustees of Rutger's College, and the superintendents of the Theological Seminary connected with it, both institutions under the care of the synod; also reports from the Board of Foreign Missions, the Board of Domestic Missions, and the Board of Education, connected with the synod.

GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

THE ninth general meeting was held at Princeton, Kentucky, commencing on the 3d Tuesday, May 16th. The introductory sermon was preached by the Rev. Robert Dormell, who was also chosen moderator. In addition to the ordinary ecclesiastical business, measures were adopted for resuming the college under the care of the assembly from its pecuniary embarrassment, and to put it in more successful operation.

By the reports presented relative to the Foreign Missionary Board, organized by the assembly at its meeting last year, it appears that about \$4,000 have been collected. The consideration of the subject of a connection with any other missionary society was postponed till the next assembly, and the treasurer was directed to retain the funds.

The subscriptions to the Education Society connected with the assembly have increased to about \$20,000. During the meeting \$2,400 were subscribed.

GERMAN FOREIGN MISSIONARY SOCIETY.

At the annual meeting of the General Synod of the Evangelical Lutheran Church in the United States, held at Hagerstown, Maryland, beginning the 29th of May, a society was organized, denominated the German Foreign Missionary Society. Rev. Dr. Schmucker, of York, Pa., was chosen president, and Rev. Prof. Krauth, of the Gettysburg Theological Seminary, corresponding secretary. A public meeting was held subsequently to the organization of the society, at which the Rev. Dr. Hazelius of South Carolina presided, and Rev. Messrs. W. D. Strobel, R. Weiser, and H. L. Pohlman delivered addresses.

AMERICAN SUNDAY SCHOOL UNION.

THE anniversary was in the church in Washington-square, Philadelphia, May 23d, the president, Alexander Henry, Esq., in the chair. The treasurer read his annual report, and also extracts from the report of the Board of Managers; and Rev. Dr. Brantly of the Baptist church, Rev. Mr. Coleman of the Episcopal Church, Rev. Mr. Todd of the Congregational church, Rev. R. J. Breckenridge of the Presbyterian church, William B. Richard, Esq., and Rev. W. S. Plumer, addressed the meeting.

From the report it appears that publications of the society have been distributed gratuitously, principally in the western and southern states, amounting in value to \$3,455 71.

New Books.—The publication department of the society's transactions has been steadily advancing. The number of new works issued in the year is thirty-three, of which twenty-two are original. Their size varies from sixteen pages 32mo., to 272 pages 12mo.; giving an aggregate of 3,354 pages of new publications.

Volumes issued.—The number of volumes printed in the year is 890,662; of infant-school lessons, pamphlets, Journal, etc., 94,600; making about sixty-two millions of pages. In the aggregate of volumes are included 89,500 copies of the Union Questions; and in the aggregate of pages, 84,600 copies of the Sunday-school Journal.

The amount of publications sent to depositories in the year was \$34,414 75; the amount sold at the Philadelphia depository was \$41,051 96; making the whole amount thus disposed of, \$75,456 71, being \$2,700 above the business of the previous year. The actual receipts from sales in the same period were \$39,268 04.

The cost in payment to authors for copyright and for the manufacture of the books, was \$53,644 60.

Receipts and Expenditures.—Donations \$34,035 54; sale of books \$39,268 04. The expenditures were \$86,683 68.

American Board of Commissioners for Foreign Missions.

CIRCULAR LETTER TO THE MISSIONARIES ON CURTAILING THEIR EXPENDITURES.

THOSE at all acquainted with the effect which the present commercial embarrassment has had on the minds of men, must

have had fears that the Prudential Committee would be compelled to do more than merely detain missionaries from their fields of labor. Such is the fact. In the christian life we cannot stand still. We go either forward or backward. It is so in the great religious

enterprises of the churches in their social capacity. In missions to the heathen, we are now actually on our retreat! Let it be remembered, however, that it is properly the churches which are responsible for this; nay, the individual members of the churches. The American Board is merely an agent, acting in their behalf, and cannot go beyond the means which are placed at its disposal.

The circular letter, from which the following is extracted, was prepared by the Secretaries of the Board on the 23d of June, by order of the Prudential Committee, and goes at once to the missions among the Indian tribes by mail; to the missions in western and southeastern Asia, by vessels about to sail from Boston; to the missions in India, by way of London; and to the Sandwich Islands, by the first opportunity.

After giving a brief history of the financial operations of the Board for the past year, and describing the present state of the treasury, which need not be here repeated, the letter says:—

"Last fall the Committee made an estimate, founded generally upon the returns of the missions, of the remittances necessary to sustain the existing operations of the several missions. The sum total, not including the cost of exchange, was 182,000 dollars. You have been informed of the proportion of this sum which fell to your mission, and that you would be expected not to exceed it. But it is now evident that the receipts of the Board will not be such as to enable the Committee to remit this amount. Should the average monthly receipts be 19,000 dollars, and not a missionary be sent forth during the year, and should 182,000 dollars be remitted, as was proposed to the missions, the Board would be no better off in the fall of 1838, in a pecuniary point of view, than it is now."

The letter states, that the debt, at the next annual meeting of the Board, which is in September, will not probably be less than 45,000 dollars; and assigns reasons for strongly apprehending that the average monthly receipts of next year will fall below 19,000 dollars. Then follow paragraphs, to which the particular and prayerful attention of all who love the cause of missions to the heathen is invited.

"The Results. 1. On the 9th of May, the Committee were constrained to decide that the five missionaries, who were ready and expecting to go forth the present month,

could not be sent, in the existing state of the treasury;—and how soon they can be, is now utterly uncertain.

"2. A circular letter is about being sent to the other thirty clerical missionaries, who have received appointments and most of whom will be ready and desirous to go next autumn, telling them that, according to present indications, they should make their arrangements for remaining in the country at least another year.

"3. On the 20th of the present month, the Committee, on further consideration of the financial state and prospects of the Board, resolved, 'That it is their unavoidable, though painful, duty to reduce the remittances to the missions under their care *forty thousand dollars* below the recent estimate for the coming year, so that the annual expenditure of the Board, including the existing debt, shall not exceed 230,000 dollars.'

"4. At the same meeting the Committee also resolved, 'That, should the average monthly receipts fall short of 19,000 dollars, a further reduction will be necessary.'

"This reduction was proportioned by the Committee among the several missions, and the secretaries were instructed to inform you, that your expenses must by all means be brought within the assigned limits. This necessity cannot be more painful to you, than it is to us. If the excision deprives you of your right arm, it deprives us of ours; and we are so situated as to be constrained to sympathize with all the missions, and suffer with all. Distressing as the necessity is, the reduction can no longer be avoided. God in his holy providence has rendered it *our* duty and *your* duty, and it must be made. The reduction from the late appropriation to your mission for the year ending July 31, 1838, is _____, and the sum now stands at _____. Unless a knowledge of this retrocession in our work shall rouse the churches to a serious consideration of the subject, so that by vigorous and healthful acts of self-denial they shall bring a sudden and great accession to our receipts, a greater sum cannot be afforded you. You are not expected to add to it by drafts on the Treasurer of the Board. From the time you receive this letter, and until otherwise instructed by the Committee, your annual expenses should not exceed the sum above named; and this is designed to cover both your expenses on the ground and the purchases made for you at home. It is a sum total, and the mission will make the best possible use of it. Probably it will be the rate of our remittance to you, until the missionaries now under appointment are on their way to their fields. Should your expenses be suffered to exceed the specified sum, the effect of every thousand dollars must be to detain one of the missionaries who are now waiting to be sent.

"You suffer, dear Brethren, not alone. The Greek and Nestorian missions each

makes sacrifices to the amount of 1,000 dollars; the Smyrna and Singapore missions, each \$1,500; the Syrian, \$1,750; the Constantinople, \$2,000; the Mahrattas, \$3,500; the South India, \$4,800; the Ceylon, \$5,000; the Sandwich Islands, \$5,600; the missions to the Indian tribes, \$10,000. It is not necessary to enumerate all the missions which suffer; these will suffice. We know, and the churches will know, that these reductions are effected only by disbanding schools, reducing printing establishments, stopping printing-presses, arresting the progress of seminaries, etc. etc. But then there is no alternative. The Board can remit only what it receives. The community does not, and so far as we can see will not, at present, furnish adequate means. Your expenses must therefore be reduced, at any sacrifice, to the prescribed limits; or greater evils—affecting the credit and stability of the Board, the sending forth of missionaries, and your own personal support—will ensue. We humbly hope that in answer to prayer the days of this severe visitation will be shortened, and that great good will be the ultimate result; but it will be good brought out of much evil.

"We fear that a still further reduction will be necessary, before we have seen an end to the present distress; but our waiting eyes are unto God, and yours will be in the same direction."

A letter of this nature could no longer be safely delayed, and the painful reductions required of the missionaries cannot now be wholly prevented. But they may be prevented in part. This lamentably *retrograde* movement may be arrested. The beloved missionaries may be relieved from the heart-breaking task of undoing what they have done with so much prayer and labor; and from the bitter disappointment of not only not receiving other brethren to their aid, when most urgently needed, but of being shorn also at the same time, of their customary facilities for exerting a wide and effectual influence on the heathen. The necessity of those further reductions, which must be almost destructive to some of the missions, may be saved. The Board, unaided, has no power to do this; nor have the executive committee and officers. The responsibility rests upon the christian community. They, with the divine blessing, can do it. Only let them realize the importance of the occasion, the necessity of immediate action, and that the result is to be attained by every one doing something, though it be but little. Then the grief of

the missionaries will soon give place to joy, and they will soon resume their onward career.

But, it should be fully understood, that, if prompt and special efforts be not made by the patrons of the missions now under the care of the Board, those missions must suffer distressing reductions; the more distressing, because, through the blessing of God, they are now, with few exceptions, in the full tide of successful operation.

MEETINGS IN BEHALF OF THE BOARD.

A public meeting for promoting the objects of the Board was held at the Broadway Tabernacle, in the City of New York, in connection with the other anniversaries in that city May 12th, Z. Lewis, Esq. presiding, the president being detained from the meeting by severe domestic affliction. Rev. Dr. Hillyer opened the meeting with prayer; after which Mr. Armstrong, one of the Secretaries of the Board, made a statement respecting the Board and its operations, and addresses were made by Rev. Dr. Ferris of New York, Rev. Mr. Bird from Syria, Rev. Mr. Cleveland from Detroit, John Nitchie, Esq. N. York, and Rev. T. Brainerd of Philadelphia, and Rev. F. Graves of Alton, Ill.

A meeting similar to that noticed above, and for the same purpose was held in the Central Presbyterian Church in Philadelphia, May 19th, Rev. Dr. Ludlow presiding. The condition of the Board and its missions was laid before the audience by Mr. Armstrong, and the Rev. Messrs. Brainerd, Read, Todd, and Plumer made addresses.

On the 1st of June another meeting was held in Boston, in connection with the religious anniversaries in that city, at which Hon. Samuel Hubbard presided. Statements relative to the affairs of the Board and its missions were made by Mr. Anderson, one of the Secretaries, and Rev. William Adams, Rev. Mr. Blagden, and Rev. Mr. Bird addressed the audience.

RECENT INTELLIGENCE.

SANDWICH ISLANDS.—Rev. Ephraim Spaulding and his wife, with their two children arrived at Boston, June 28th, in the ship Adeline, captain Bulkley, of Newburyport. They embarked for Honolulu in

November, 1831. Mrs. Spaulding was immediately attacked with a disease which cut her off from all active labor during her residence at the islands. A pulmonary affection with which Mr. Spaulding was attacked last autumn deprived him of all hope of rendering further service in the mission. Under these circumstances it was thought expedient for them to return to their native land.

MEDITERRANEAN MISSIONS.—Messrs. Holladay, Leyburn, and Stocking, with their wives, arrived at Malta, on their way to their respective missions, on the 20th of February, in good health; their voyage having been thus far in all respects favorable and pleasant.

CHEROKEES.—Mr. Butrick writes from Brainerd, under date of May 17th, that as most of the members of the church at Carmel had removed from the vicinity of that place, on account of the unfavorable circumstances in which they were placed by the settlement of white people there; it had been thought advisable that the separate church organization at Carmel should cease, and the members be received to the church at Brainerd, where it would be more convenient for them to attend on church ordinances. This had been effected. The church at Brainerd now consists of 110 members; of whom fifty-three previously belonged to that church, fifteen having been added to it during the year, and fifty-seven had been received from the church at Carmel. The audience on the Sabbath before Mr. Butrick wrote was larger than he had ever seen there before, and five adult Cherokees were baptised and received to the church.

PAWNEES.—The postmaster at Fort Leavenworth, near the Pawnee country, under date of June 7th, has kindly furnished a statement of circumstances which induced him to suppose that Doct. Benedict Satterlee, of the Pawnee mission, had been cut off by the hand of violence. It appears that Doct. S. accompanied two Indians of the Pawnee tribe to meet and make peace with the Shiennes, another tribe in that quarter; and that when the two Indians returned without him, and were inter-

rogated on the subject, they gave no satisfactory account, further than that in a storm of snow he became fatigued, and not being disposed to travel so fast as they, he was left behind. As Doct. Satterlee had, at the date of the letter referred to, been missing some months, and as pieces of clothing with marks of blood on them, and some other articles belonging to him, together with papers bearing his name, had been found on the prairie, the inference was drawn that he lost his life while on the journey with the Indians referred to. Intelligence subsequently received sheds some light on the case, though it does not remove all doubt. On the 31st of May Mr. Allis states the facts relative to the visit to the Shiennes and the reply of the two Indians respecting the absence of Doct. S. nearly as they are given above; adding that, after he was left by his companions, he probably went back to some trading-post higher up the Platte river. A brief communication from Doct. S. himself, dated on the Platte river, March 30th, though he says nothing on the subject, leads to the belief that the opinion of Mr. Allis is correct. It at least renders it almost certain that he did not perish in a storm of snow, and was not murdered by those Indians with whom he was returning from the Shienne village, or at the time supposed by the writer of the letter from Fort Leavenworth. Whether he did not subsequently lose his life on his journey from the trading post on the Platte river to the Pawnee village, as the articles found on the prairie would seem to indicate, must remain a matter of painful uncertainty until further information shall be received.

INDIANS ON THE NORTHWEST COAST.—Rev. Samuel Parker, whose return from an exploring tour among the Indian tribes between the Rocky mountains and the Pacific ocean, was noticed at p. 317, has furnished a report of his tour from which extracts will be inserted in a future number. In the mean time the following statement is given relative to the route which he pursued, and the distances of the several places from each other, together with the names and number of the several tribes residing among the Rocky Mountains and between them and the coast.

Proceeding up the Missouri river, from Liberty, a frontier town in the state of Missouri, to Council Bluffs 350 miles; from Bellevue, near Council Bluffs, to the Black Hills, 720; from the Black Hills to the Rendezvous on Green river, a branch of the Colorado which empties into the gulf of California, 360; thence to Fort Walla Walla on the Columbia river, 600; thence to Fort Vancouver, 200; and thence to the Pacific ocean, 100: making the whole distance from the western boundary of the state of Missouri to the Pacific, on the route travelled by Mr. Parker, and estimated as accurately as he was able by the common rate of travelling, to be 2,320 miles. After reaching the waters of the Columbia river, Mr. Parker, besides a number of shorter excursions, made one to Colville, on the northwestern branch of the Columbia.

The tribes respecting which Mr. Parker obtained more or less information, with the number of persons estimated to belong to each, are the following. Of course great accuracy in these estimates is not to be expected. The information was principally obtained from gentlemen engaged in the Indian trade, more especially those of the Hudson's Bay Company, from whom Mr. P. received the most hospitable attentions, and numerous facilities for accomplishing his object.

Flat Heads,	500
Nez Perces,	1,600
Black Feet,	20,000
Ogallalahs, (Sioux band)	200
Utows,	numerous
Shoshones or Snake Indians, (one band)	600
Claaptin,	320
Okanangans,	1,200
At Nalis,	1,600
Carriers,	4,060
Knives,	1,100
Walla Walla band,	400
Paloose, (Nez Perces band)	240
Spokien,	800
Sapewell,	960
Cœur de Loon,	640
Kettle Falls,	560
Yoo-koo-mans,	360
Sin-pau-e-lish,	1,000
Lake Indians,	480
Ponderas,	1,500
	38,060

All these, except the Black Feet and the Ogallalahs, reside between the Rocky Mountains and the Falls of the Columbia. Some

other tribes frequent that region, respecting whom no definite information was obtained. In the country below the falls there are nineteen bands of the Callapooahs, scattered on both sides of the Willamette, and numbering in all about 7,780. Beyond the Callapooahs, on the south, are the Umbqua tribe, embracing six bands and about 3,450 persons. Near these on the north is a tribe called Clammat, numbering about 1,350; and on the south another tribe called Kincla, having five years ago, it is said, 4,000 warriors, which would make the whole tribe amount to about 20,000. Since that time a malignant fever and ague has raged among them, and if as mortal in their country as elsewhere, their whole number would not now exceed 3,300. Near the mouth of the Columbia, along the coast southward, are the Killamooks, whose numbers are large but not ascertained definitely. South of these toward the boundaries of California are many tribes, supposed, in all, to embrace about 20,000 persons.

On the coast north of the Columbia river there are on Milbank sound three tribes, amounting to 2,180; Kigany, five tribes, 2,092; Queen Charlotte's Island, twelve bands, 8,600; Hanaga and Chatham Straits, nine bands, 6,160: making on the coast, between degrees of latitude forty-seven and fifty-five, 19,030 Indians. At Queen Charlotte's Island is a field of much promise for a mission station, where the necessities and many of the comforts of life can be easily obtained.

Communications have recently been received from Doct. Whitman and Messrs. Spaulding and Gray. They arrived at Fort Walla Walla on the 3d of September last, having been seven months on their journey from the state of New York to that post. Their route was the same as that of Mr. Parker. From Liberty to Walla Walla, a distance which they estimate at 2,200, they were four months and six days. The health of all the company was improved by the journey, though many hardships and privations and some perils were encountered. At the last date, which was October 31st, they had selected two stations, at which they hoped to become settled before the winter should set in. Portions of these communications will be given hereafter.

GRANTS FROM THE AMERICAN BIBLE SOCIETY.—For the purchase of Arabic Scriptures for the use of the mission in Syria, \$500

For circulating the Scriptures at the
Sandwich Islands, 3,000
For circulating the Script. in Ceylon, 2,000
Also for the mission in Ceylon, 100 Bibles
and 500 Testaments.
For the mission to the Choctaws 100 Bibles
and 100 Testaments.

ANNUAL MEETING OF THE BOARD.
THE Twenty-eighth Annual Meeting of the *American Board of Commissioners for Foreign Missions*, will be held in the City of Newark, New Jersey, on the second Wednesday (13th day) of September next, at ten o'clock, A. M.

Donations,

FROM JUNE 11TH, TO JULY 10TH,
INCLUSIVE.

Central Board of Foreign Missions,
S. Reeve, Richmond, Va. Acting Tr. 1,000 00
Addison co. Vt. Aux. So. E. Brewster, Tr.
Canton, N. Y., G. Ray, 3 50
Cornwall, Mon. con. 25; 48; int. on
legacy of N. Ingramham, 7; 90; 32 68
Middlebury College, Philad. so. 12,50; L. S. M. 3; 15 50—51 68
Boston and vic. Ms. Aux. So. C. Stoddard, Tr. 1,200 00
Boston, Mon. con. viz. in Park-st.
chh. 692; 01; Bowdoin do. 895; 76;
Green, do. 49; 81; Pine, do.
170; 04; Salem, do. 111; 68; Free
Chh. 13, 75; South Boston,
70; 50; 2,003 55
Salem-st. cong. 340 72
Old South, do. 3,578 22
Park-st. do. 1,256 61
Bowdoin-st. do. 1,610 71
Franklin-st. do. 1,588 94
Essex-st. do. 1,168 07
Pine-st. do. 298 95
South Boston, do. 120 20
Mariners' Chh. 75 75
Medford, do. 247 50
Roxbury, Mon. con. 51 72
Sch. of chil. I; unknown, 5; 6 00
12,346 95

The above, (deducting \$19, expenses paid by aux. so.) has been ackn. viz. in Sept. Feb.
March, April, June, and July.
Caledonia co. Vt. Confer. of chhs. I. P. Dans, Tr.
St. Johnsbury, Mon. con. in 2d
cong. chh. and so. 76; 13; E. and
T. Fairbanks and Co. 50; 126 13
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Arlstead, W. par. La. 25 00
Jaffrey, Indiv. 70 00
Keene, Indiv. 7 00
Winchester, Manual labor so. 2 00—104 00
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Portland, 2d, 3d, and High-st. chhs. mon.
con. 500; Rev. E. K. I. 501 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills Village, Mon.
con. in Mr. Keebler's so. 40 00
Newburyport, 1st presb. chh. coll.
70; 2d do. 10,25; Dr. Dana's so. 1; 81 25—121 25

<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Trumbull, La. sew. so.	30 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Genesee, Presb. chh.	100 00
Geneva, C. A. Cook,	50 00—150 00
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Bath, A revol. soldier, for China miss.	
Campion, Gent. 16,28; la. 18,61; 34 89	
Canan, Rev. Mr. Conant,	2 00
Hanover Plain and Dartmouth college, Mon. con.	118 00
Haverhill, Mon. con.	25 64
Hebron and Groton, Mon. con.	15 26
Lebanon, Mon. con. 90; chil. of mater. asso. 3,31;	93 31
Littleton, Mon. con. 11,68; an indiv. 8,32;	20 00
Plymouth, Mon. con. 50; gent. 15; la. 15;	80 00
Piermont, Rev. Mr. Fuller,	2 00
Rumney, G. Merrill,	3 00
Wentworth, Rev. Mr. Davis,	5 00—409 10
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
A friend, 50; a friend, 19,15; do. 1;	70 15
Blandford, J. Boies,	20 00
Chester, Mon. con. 7,50; gent. 18,33;	25 83
East Granville, Dr. Cooley's chh.	
7; gent. 9,08;	16 08
Middle Granville, La. 9,18; O. R. 3;	12 18
Monson, For support of Rev. J. L. Merrick,	82 00
Montgomery,	4 00
South Hadley Canal, Gent. and la.	37 54
Westfield, Gent. 90,43; la. 11,50; mon. con. 92,29;	194 22
West Springfield, 1st par.	85 00
Wilbraham, Mrs. D. B. I.; Miss M. N. I;	2 00
	549 00
Ded. for printing reports,	15 00—534 00
<i>Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.</i>	
Middletown, Young la. Chinese miss. so.	30 00
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
Bristol, La. 19,50; mon. con. 13;	32 50
Edgecomb, La. 12; mon. con. 5;	17 00—49 50
<i>Middlesex North and vic. Ms. Char. so.</i>	
J. S. Adams, Tr.	
Ashby, Aso.	7 00
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
Fair Haven, Cong. so. 8; mon. con. 6,75;	14 75
New Haven, Mon. con. Centre chh. 11,43; united so. 27,32; free chh. 51,81; 3d chh. 4,33; Yale coll. 16,25; H. E. Hodges, 10; W. a friend, 10;	131 14—145 89
<i>New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.</i>	
Woodbridge, Mon. con.	5 00
<i>New York City and Brooklyn, Aux. So.</i>	
W. Chester, Tr.	
(Of which fr. W. C. R. for two children in Ceylon, 40; fr. Mrs. J. Stokes, for Anson G. Phelps in Ceylon, 20; the dy- ing bequest of Mrs. Caroline Averill, 50; fr. 8th Avenue presb. chh. to constitute Rev. HENRY A. RILEY an Hon. Mem. 50; 607 22	
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Milton, La. sew. circle,	50 00
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Cassville, Cong. chh.	100 00
Clinton, Cong. chh.	11 50
Kirkland, Cong. chh.	11 01
Paris Hill, Cong. so.	1 00
Rome, John W. Bloomfield,	50 00
Stockbridge, Ms. A lady,	15 00
Volney, Cong. chh.	42 00
Waterville, Presb. chh. 23,25; fem. benev. so. 21,06;	44 31
Westmoreland, Sub. 45,03; benev. so. 10;	55 93
Whitestown, Oneida Institute, Coll. 3 50—334 25	
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Abington, 1st par. Gent. 35,75; la. 61; 3d par. gent. 24,75; la. 18,25; 139 75	

Braintree, 1st par. Mon. con.	37 00	Boston, Ms. A friend, for W. Africa, 10;	12 50
Braintree and Weymouth, Union so. Gent.	56 30	a friend, av. of jewelry, 2,50;	100 00
Bridgewater, Trinitarian so. mon.		Brighton, Ms. Cong. chh. and so.	100 00
con. 12,60; gent. 9;		Cambridgeport, Ms. J. L. 25; S. L. 25;	50 00
Hanover, Gent.	21 60	Canonsburg, Pa. Students of Jefferson college, 50 00	
Hanson, Gent. and la.	10 00	Castine, Me. THOMAS ADAMS, which con-	
North Middleboro', Gent. and la.	10 00	stitutes him an Hon. Mem. 100, la. miss.	
Quincy, Gent. and la.	9 00	anso. 33,66;	133 66
S. Weymouth, Mon. con.	20 00	Cleveland, O. P. M. Weddell,	150 00
	22 00—325 65	Colchester, N. Y. Miss S. Downs, (of which	
<i>Rockingham co. West.</i> , N. H. Aux. So.		to constitute Rev. CHARLES CHAPMAN an	
M. C. Pillsbury, Tr.	11 18	Hon. Mem. 50;)	
Atkinson, La.		Concord, Ms. Mon. con.	100 00
Candia, Asso. to constitute Rev.		Cooperstown, N. Y. Of \$137,50, ackn. in	32 00
CHARLES P. RUSSELL an Hon.		May, \$100 constitute Mrs. MARY STOWELL	
Mem.	100 00	an Hon. Mem. Fem. miss. so.	
Chester, Presb. chh. mon. con.		Covingtonville, N. Y.	47 00
22,67; gent. 6,75; la. 17,09; (\$95		17 01	
ackn. in July.)		Cozackie, N. Y. Mrs. R. Hallenbeck,	35 00
Deerfield, Mon. con. 22,45; gent.	46 44	Danby, N. Y. A friend,	2 00
14,97; la. 15;	52 42	Dorchester, Ms. A friend,	5 00
Derry, Asso. 148,43, Mrs. M.	28 00	Dover, N. H. Juv. so. for ed. of hea. youth	
Burnham, 5;	33 13	in Ceylon,	20 00
Londonerry, Mon. con. 38,10;	104 50—636 48	Dunstable, Ms. Mon. con.	12 00
gent. 37,99; la. 31,29;		Durham, Ct. Rev. Dr. Smith,	5 00
North Haverhill and Plaistow,		Easton, Ms. Mon. con.	40 00
Mon. con. 15,31; gent. 1,25;		East Randolph, Ms. Fem. juv. so. for Bom-	
la. 11,44;		bay fem. boarding sch.	3 80
Raymond, Mon. con. and gent.		Elizabethport, N. J.	68
Windham, Mon. con. 34,66; gent.		Emmitsburgh, Md. J. W. 10; M. W. 10; W.	
34,99; la. 35,75;		W. 10; D. G. 10; R. S. G. 6; J. S. 5; E.	
<i>Strafford co. N. H. Aux. So.</i> E. J. Lane, Tr.		H. 5; D. S. 5; J. C. 1,50; F. A. 1;	
Meredith Bridge, Mr. Young's so.		Erie, Pa. 1st presb. cong. mon. con.	63 50
23,12; mon. con. 15;	38 12	Falmouth, Ms. Cong. chh. and so.	100 00
Meredith Village,	12 00	Fly Creek, N. Y., A. North,	80 00
North Conway, Mr. Gannett's so.		Fort Ticonderoga, Ark. J. B. Wells,	5 00
mon. con. 23,12; by J. L. E. 5;	28 12	Gainesville, Ala. Presb. chh. mon. con.	50 00
Rochester, Mr. Cleveland's so.		Gilmanton, N. H. Mr. M. 50c. chil. 13c.	63
Sanbornton, Mr. Bodwell's so.	25 66	Gofstown, N. H. Mon. con.	7 00
33,28; contrib. 25,08;		Grafton, Ms. Sab. sch. of evang. cong. so.	10 00
Somersworth, Mr. Smith's so.	58 36	Guisford, N. Y.	42 50
mon. con.	35 35	Hadley, Ms. Gent. benev. so. 85; fem. sew.	
Wakefield, Mr. Barker's so. 18,50;		so. 8;	
mon. con. 6;	24 50—222 11	Hallowell, Me. A friend,	93 00
<i>Tolland co. Ct. Aux. So.</i> J. R. Flynt, Tr.		Hartford, Ct. Rev. J. Brace,	2 00
N. Coventry, Gent. 31,05; la. 16,25; 47 30		Killingworth, Ct. Cong. chh. mon. con.	15 00
Vernon, Rock Village, Mon. con.	16 50—63 80	28,72; coll. 12,78;	
<i>Valley of the Mississippi, Aux. So.</i>		Knox, C. H., III. R. Payne,	41 50
W. T. Truman, Tr.		Lansingburgh, N. Y. 1st free presb. chh.	2 00
<i>Western Reserve aux. so.</i>		mon. con.	
Huron co. Norwalk, J. L. Hall, 10;		Leavenworth, N. H. La. asso.	35 00
mon. con. presb. chh. 15;	25 00	Little Compton, R. I. Fem. benev. so.	9 50
<i>Windham co. Vt. Aux. So.</i> N. B. Williston, Tr.		Ludlow, Ms. J. Miller,	31 00
Brattleboro', E. vill. La.	27 60	Madison, N. J. Cong. 100; la. miss. so. 15,50;	15 00
Grafton, Mon. con.	38 00	Marblehead, Ms. Two friends,	115 50
Of amt. ackn. in May, \$50 con-		Mason, N. H. Cong. chh. and so. 55; mon.	133 25
stitute Rev. M. B. BRADFORD		con. 20; (of which to constitute Rev.	
an Hon. Mem.	65 60	EBENEZER HILL an Hon. Mem. 50;)	
<i>Windsor co. Vt. Aux. So.</i> Rev. J. Richards, Tr.		Masonville, N. Y.	
West Hartford, Mon. con.	9 00	Matteawan, N. Y. Mon. con. 16,25; fem.	
<i>Worcester co. Central, Ms. Aux. So.</i>		miss. asso. 17;	
H. Wheeler, Tr.	130 00	Methuen, Ms. 1st cong. so. sab. sch. for	
<i>York co. Me. Aux. So.</i> C. W. Williams, Tr.		Bombay,	
Kennebunk, 2d par. mon. con.	10 00	Milton, Ms. L. P. B.	15 52
<i>Total from the above sources,</i>	\$6,943 66	Morris Plains, N. J. Fem. clothing so.	25 00
		Morrisstown, N. J. Juv. miss. so.	8 00
VARIOUS COLLECTIONS AND DONATIONS.		Newark, N. J. 3d presb. chh.	18 41
<i>Alexandria, D. C., R. Jamieson,</i>	50 00	New Berlin, N. Y., T. Loomis,	30 00
<i>Andover, Ms. Chapel cong.</i> 218,80; Scotland		New Brunswick, N. J. Presb. chh. contrib.	15 00
dist. young men's so. for sch. among the		New Hartford, Ct. Rev. G. Cowles,	104 00
Zoolahas, 3;		New Lebanon, N. Y., R. Woodworth, a rev.	10 00
<i>Attica, N. Y. Presb. cong.</i>	221 80	pensioner,	20 00
<i>Bainbridge, N. Y., J. S. FITCH,</i> which con-	25 00	New Haven, E. par. Ms. Mon. con.	17 93
stitutes him an Hon. Mem.		Northampton, Ms. Sab. sch. of 1st par. for	
<i>Baltimore, Md. Sab. sch. of 5th presb. chh.</i>	100 00	sch. in Ceylon, 50; indiv. an extra effort,	
for Thomas L. Hanner in Ceylon, 20; mon.		viz. E. of N. 114,29; E. Williams, 100; J.	
con. in do. 35; coll. in do. 40,50; 4th presb.		Hopkins, 50; J. P. Williston, 50; D. S.	
chh. contrib. 30;	125 50	Whitney, 25; B. Barrett, 25; W. H. Stoddard,	
<i>Bangor, N. Y. Rev. B. Burnap,</i>	1 00	25; S. Stoddard, 20; T. Napier, 20;	
<i>Bedford, N. H., A friend,</i>	3 00	a few la. of 1st chh. 57,55; a friend, 6;	
<i>Bethel, Ct. Coll.</i> 21,88; mon. con. 25,18;	47 06	North East, N. Y., N. Holbrook,	
<i>Bolton, Lancaster, Sterling and Stow, Ms.</i>		North Falmouth, Ms. Mon. con. 19,50; indiv.	
256 ft. evang. so. ackn. in May, constitute		14,15; la. work. so. 16,53; to constitute	
Rev. ASA PACKARD an Hon. Mem.		Rev. GIDEON DANA an Hon. Mem.	
		<i>Northford, Ct. CHARLES M. FOWLER,</i> 50; la.	
		benev. so. 50; which constitutes him an	
		Hon. Mem.	
		<i>Norwich, N. Y. Mon. con. 38,22; I. Bement,</i>	
		25; coll. 23,57;	
		542 94	
		6 00	
		50 18	
		100 00	
		86 79	

Donations.

Orleans, Ms. A friend, 20; gent. 19,58;	la. 33,71;	73 29
Oxford, N. Y. Coll.	21 49	
Oyster Ponds, N. Y. Presb. chh. mon. con.	17 00	
Paterson, N. J. Presb. chh.	56 50	
Patucket, Ms. Mon. con.	84 00	
Philadelphia, Pa. Central presb. chh. for sup-		
port of Mr. Hope, Singapore, 600; 1st		
presb. chh. 3; 3d do. 89; do. mon. con. 5,80;		
10th presb. chh. mon. con. 184,25; J. H.		
Dulius, 100; Miss A. M. Linnard, 15; J.		
Ashmead, 10; B. Ashmead, 10; M. A. A.		
and H. B. A. 5; Mrs. S. N. for China miss.		
5; A. R. 5;		
Plymouth, N. Y., I. Sheldon, part of appro.	1,031 05	
by his daughter's dying request, 25; mon.		
con. 7,75;		
Prescott, Ms. Mon. con.	32 75	
Preston, N. Y. Mon. con.	15 00	
Reading, S. par. Ms. Fem. cent so.	10 00	
Rome, N. Y. 2d presb. chh. viz. S. B. Rob-		
erts and fam. 20; B. P. Johnson and fam.		
10,75; H. A. 5; Mrs. A. L. B. 5; Mrs. A.		
H. 3; G. S. 5; coll. 9,25; to constitute Rev.		
THEODORE SPENCER an Hon. Mem.		
Rowley, Ms. 1st par. A friend,	60 00	
Roxbury, Ms. Eliot chh. and cong. mon. con.	10 00	
29,77; juv. miss. so. 13;		
Salem, Ms. A thank offering, 200; united	42 77	
mon. con. Tab. chh. 26,65;		
Schenectady, N. Y. Union college, A class	226 65	
mate of Mr. Wilson, Cape Palmas, for his		
support,		
Sherburne, N. Y., J. Lathrop,	5 00	
Sherman, Ct. M. Golston, 5; a fem. friend, 5;	10 00	
Sidney Plains, N. Y.	10 00	
Smyrna, N. Y., J. Foot,	23 75	
South Dartmouth, Ms. Rev. A. Manning,	10 00	
South New Berlin, N. Y.	146 00	
Southport, Ct. O. H. Perry,	25 47	
South Reading, Ms. Miss. so. 38,75; fem.	5 00	
cent so. 17,50; do. for western miss. 4,50;		
to constitute Rev. REUBEN EMERSON an		
Hon. Mem.	60 75	
Sparta, N. J. Mon. coll. 1st presb. chh. Har-		
diston,	15 00	
St. Mary's, Ga. S. R. Williams,	20 00	
Stratham, N. H. Cong. so. coll. and mon.		
con. 18,50; la. cir. of ind. 3,86; la. asso. 8,14;	30 56	
Suffield, Ct. A friend,	8 50	
Swanville, Ms. Orphan miss. so.	50 00	
Troy, N. Y. Nail factory, mon. con.	7 39	
Vermont, (N. part.) A poor woman, av. of		
necklace,	6 00	
Warren, Ms. Mon. con.	18 66	
Washington, Ct. A friend,	10 00	
Westfield, Ms. Inf. class, for Nestorian miss.		
West Indies, A lady, by Rev. D. Abell,	16 00	
West Nassau, N. Y. Mon. con.	30 00	
Wilmington, Del. Hanover-st. presb. chh.		
mon. con. 175; inf. sub. sch. of do. for. sch.	235 00	
in Ceylon, 10; Miss S. E. Monroe, for Cey-		
lon miss. 50;		
Woolwich, Ms. Cong. chh. mon. con.	17 00	
Youngstown, O. Presb. cong. mon. con.	16 88	

LEGACIES.

Hadley, Ms. Mrs. Martha Warner,	10 00
New York city, Isaac Browster, by A. Fisher,	
Ex't,	350 00

Amount of donations and legacies acknowledged in the preceding lists, \$13,234 86. Total of donations and legacies from August 1st, to July 10th, \$217,865 15.

DONATIONS IN CLOTHING, &c.

Baltimore, Md. A package of books, fr. fem.	
mite so. for Mr. Hoisington, Ceylon.	
Braintree, Ms. Clothing, fr. la. sew. circle.	
Buffalo, N. Y., A box, fr. indiv. for A.	
North, Singapore.	
Chester, Ms. A box, fr. la. free will so. for	40 00
M. Hoisington, Ceylon,	
Cooperstown, N. Y., A box, fr. miss. so.	70 00

East Randolph, Ms. 16 yds. chintz, fr. la. for	
Bombay fem. boarding sch.	4 00
South Coventry, Ct. A barrel, fr. la. sew. so.	40 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

Samuel Reeve, Richmond, Va., Acting Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, 1st chh. 393,75; Miss B. 2,50;
Fredericksburg, Mon. con. 28; Chil. of Fem. Orphan Asylum, 3; three fem. friends, 15; WILLIAM K. SMITH, to constitute himself and ABIGAIL SMITH Hon. Mem. 200; ladies, of Mr. Wilson's chh. for Fredericksburg Female School in Persia, 100; Gent. for sch. at Ahmednuggur, 20; Alexandria, Coll. (of which to constitute Rev. WILLIAM HILL, D. D. an Hon. Mem. 50); 74,93; mon. con. 35; Washington, City, 4th chh. mon. con. 25; Mrs. Finley, for David Head, 20; ladies of 4th chh. for Mason Noble, 20; coll. 46,44; 1st chh. coll. 88,27; Petersburg, Miss F. A. P. 5; Mrs. E. H. M. M. 5; A. G. McL. 5; rec'd for jewelry left by Mr. Armstrong, 3,80; Washington, Harriet Stebbins, 10; William H. Campbell and Leonidas Coyle, to constitute Rev. WILLIAM MCLAIN an Hon. Mem. 50; Asso. of 1st chh. 226,40; Georgetown, Sarah Kurtz, for John Kurtz, 20; Harper's Ferry, Coll. (of which to constitute Rev. Mr. SIMPSON an Hon. Mem. 50); 54,44; Charlestown, Coll. 15; dona. 51,16; Winchester, Coll. 145,29; Martinsburg, Coll. 117; to constitute Mrs. MARY TRAWIN an Hon. Mem.; Shepherdstown, Coll. 59,33; Fayetteville, N. C. Mon. con. 50; students in Donaldson Acad. 4,85; Wilmington, Mon. con. 33; Black River Chapel, Fem. miss. so. 2,37; Moores Creek, do. 75; Little Pee Dee, Asso. 14,32; Citizens in Moorefield and Oldfields, \$50, of which to constitute Rev. WILLIAM N. SCOTT of Luney's Creek, Hardy co. an Hon. Mem. 75,13; Citizens in Romney, Hampshire co. of which \$50 to constitute Rev. WILLIAM H. FOOTE an Hon. Mem. 53,37; mon. con. and sub. of Rocky River Fem. miss. so. 10; Bethany Fem. work. so. of Orange co. 5; Asso. of Charlotte, N. C. 35; mon. con. 13,50; Mem. of A. J. Leavenworth's fam. and sch. 22; Antioch Fem. Asso. Robeson, N. C. 20; Mrs. Kelly, 10; Powhatan Asso. 1; a lady in Botetourt, 1; P. T. Brownsville Asso. 5; J. G. 2; Old Concord chh. 35,30; Bethesda, 10; Rev. S. J. Price, 5; New Providence, 16,75; Mrs. E. Preston, 5; Dr. Leyburn, Lexington, 50; Union chh. Augusta, 15,63; Staunton, 149,72; Lebanon, Albemarle co. 18,50; Tinkling Spring and Waynesboro', 144,77; Harrisonburg, 13,61; New Erection, 9,1; Moisy Creek, 3; Hoberon chh. 68; Bethel, 49,36; Shemariah, 18,25; Mount Carmel, 11; Fairfield, 1; Bethesda, 3,05; High Bridge, 5; Buchanan, 6,50; Fincastle, 38; Thomas A. Holcombe, 10; a Shunammite, 5; mon. con. in Union rem. 42,31; Deposited by Mr. Pollock, 90; ded. discount, 52c. \$9,954 34.